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Presbyterian Church in the U.S.A. Synod of New York.
Minutes of the ... annual session of the Synod of Nev
1897-1907

MINUTES

OF THE

TWENTY-SIXTH ANNUAL SESSION

OF THE

SYNOD OF NEW YORK

HELD IN THE CITY OF BROOKLYN

OCTOBER 15-16, A. D., 1907

WITH AN APPENDIX

PRINTED BY ORDER OF THE SYNOD

under the direction of the Stated Clerk

GENEVA, N. Y.
PRESS OF W. F. HUMPHREY
1907

THE OFFICERS OF THE SYNOD.

MODERATOR.

Rev. Samuel W. Pratt, D.D., Campbell.

VICE-MODERATOR.

Rev. John F. Carson, D.D., Brooklyn.

STATED CLERK.

Rev. J. Wilford Jacks, D.D., Geneva.

PERMANENT CLERK.

Rev. Daniel A. Ferguson, D.D., Hammond.

TREASURER.

John T. D. Blackburn, Esq., Albany.

TEMPORARY CLERKS.

Rev. Peter McKenzie, Palmyra.
Rev. Samuel W. Steele, Avon.

SUPERINTENDENT OF SYNODICAL MISSIONS.

Rev. J. Wilford Jacks, D.D., 48 Elmwood Ave., Geneva.

TREASURER OF SYNODICAL MISSIONS.

Rev. George Fairlee, 186 Second Ave., Troy.

THE
SYNOD OF NEW YORK.

A. D. 1907.

The Synod of New York met, agreeably to appointment, in the La Fayette Avenue Presbyterian Church, Brooklyn, N. Y., October 15th, A. D., 1907, at half past seven o'clock P. M., and was opened with a sermon by the Moderator, Rev. Anthony H. Evans, D.D., of the Presbytery of New York, from the text, John 14:15, "If Ye love Me, Keep My Commandments."

The Synod was organized with prayer by the Moderator.

The Roll was called, and the following Ministers and Ruling Elders were found to be present, as duly appointed delegates from the Presbyteries:

THE ROLL OF THE SYNOD.

I. PRESBYTERY OF ALBANY.

Ministers.	*Ruling Elders.*
Alfonso R. Olney, D.D.,	Edward M. Cameron,
A. Russell Stevenson, D.D.,	Martin L. R. Garvin,
Henry T. McEwen, D.D.,	Robert J. Bingham,
Putnam Cady, F.R.G.S.,	George F. Smith,
Edward R. James,	James Rodgers,
William H. Adams.	David B. Lyon, (2).

II. BINGHAMTON.

Edward W. Lake,	Albert P. McGraw,
A. Cameron MacKenzie, D.D.,	Radcliff B. Lockwood,
John Alison.	Charles F. Anderson.

III. BOSTON.

James Todd, D.D.,
John P. MacPhie,
Nathaniel J. Sproul,
James J. Dunlop, D.D.,
Donald B. McLeod.
Charles W. Weller,
Duncan A. Mackay,
Allan Campbell,
Lucius N. Guptill, M.D.,
David R. Donaldson.

IV. BROOKLYN.

Joseph D. Burrell, D.D.,
Allan D. Carlile, D.D.,
John F. Carson, D.D.,
William Denman, D.D.,
Cleland B. McAfee, D.D.,
Daniel H. Overton.
Howard Haviland,
Ambrose Leonard,
George P. Conard,
Archibald McLean,
John H. Betts,
Walter McDougall.

V. BUFFALO.

Rice V. Hunter, D.D.,
W. Closson McGarvey,
Edwards P. Cleaveland,
Jay T. Badgeley,
John S. Wolff.
Henry Bingham, M.D.,
Charles S. Butler. D.D.S.,
Frank Hall,
Horace Briggs.

VI. CAYUGA.

George B. Stewart, D.D.,
J. Frederick Fitschen, Jr.,
Walter B. Jorris.
Charles P. Mosher.

VII. CHAMPLAIN.

Joseph Gamble, D.D.,
Aaron W. Maddox.
George E. Barber.

VIII. CHEMUNG.

Hamilton B. Williams,
Charles H. Kilmer.
Emmett B. Russell,
O. R. Borthwick.

IX. CHILE.

X. COLUMBIA.

Ezekiel D. VanDyck.

XI. EASTERN PERSIA.

XII. GENESEE.

James A. Anderson.

XIII. GENEVA.

Henry A. Porter,
Louis M. Sweet, S.T.D.
Lewis B. Jones,
Edward R. Taylor. (2).

XIV. HUDSON.

Robert H. McCready, Ph.D.,
John H. Thompson,
George H. Bonsall,
Walter R. Ferris,
Adrian VanOeveren.
Leartus W. Manny,
Samuel Hadden,
Allan L. Henry,
James H. Clark.

XV. LONG ISLAND.

George R. Garretson,
Jacob E. Mallman.
Scudder Smith,
Nathan T. Post.

XVI. LYONS.

Luther A. Ostrander, D.D.,
Peter McKenzie.

XVII. NASSAU.

Kneeland P. Ketcham, D.D.,
Edward W. Abbey,
Robert G. Leetch, (2).
James S. Cooley, M.D.,
Erwin N. Rowley, (2),
Henry F. Sammis, (2).

XVIII. NEW YORK.

Henry B. Chapin, D.D.,
Harlan G. Mendenhall, D.D.,
Alexander Alison, D.D.,
William R. Richards, D.D. (2),
Vincent Pisek, D.D.,
John N. Lyle,
Anthony H. Evans, D.D.,
John L. Caughey, D.D.,
John E. Triplett, Jr., (2),
Maitland Bartlett.
Thomas Cochrane,
William H. Smith,
Theodore W. Morris,
John H. McDonald,
L. Farley Hovey,
William M. Barr,
Roger H. Williams,
Frederick Bruckbauer,
James L. Beyea,
John H. DeLamater.

XIX. NIAGARA.

Samuel A. Freeman, D.D.,
Sydney P. Jackson.
Berthel Kofoed.

XX. NORTH LAOS.

XXI. NORTH RIVER.

T. Darlington Jester,
Frank W. Townsend,
Daniel G. Lawson,
Charles G. Ellis.
Moses Young,
John J. Vance,
C. D. Bloomer,
Carroll D. Parry.

XXII. OTSEGO.

James C. Russell, D.D., (2),
Sidney S. Conger, (2),
Frederick H. Watkins, (2).
LaVerne C. Keyes,
George Connor.

XXIII. PORTO RICO.

XXIV. ROCHESTER.

Josiah E. Kittredge, D.D.,
William Excell,
Samuel W. Steele,
Dwight L. Parsons,
Frank W. Hill,
George A. Armstrong.
H. B. Graves, (2),
Frederick S. Miller, (2).

XXV. ST. LAWRENCE.

Andrew M. Brodie, D.D.,
Samuel D. Angel,
Frank B. Cowan.
H. Albert Nims.

XXVI. SIAM.

A. Willard Cooper.

XXVII. STEUBEN.

Samuel W. Pratt, D.D.,
Evan R. Evans, Ph.D.
Hon. Hyatt C. Hatch,
Thomas C. Wall.

XXVIII. SYRACUSE.

Frederick W. Fuess,
Alvin E. Magary,
Frederick J. Sauber, (2).
Albert R. Walker.

XXIX. TROY.

William H. Sybrandt,
George Fairlee,
J. Milton Thompson, D.D.,
John S. Laing.
Edward H. Boughton,
E. Ogden Ross,
Charles H. Carpenter, (2),
William R. Ottman.

XXX. UTICA.

Horace H. Allen,
George O. Phelps,
John C. Langford,
Ralph W. Brokaw, D.D.,
Elmer J. Stuart.

XXXI. WESTCHESTER.

William J. Cumming,
Arthur C. McMillan,
William T. Bartlett,
John M. Trout,
Robert G. McGregor, (2).
Ralph E. Prime, LL.D.,
George W. Abrams,
Alexander D. MacKinnon,
Ebenezer G. Platt,
Benjamin Weed.
Edwin A. Slosson, (2).

The Rev. Samuel W. Pratt, D.D., of the Presbytery of Steuben was unanimously elected Moderator and was duly inducted into office.

The Rev. Peter McKenzie, of the Presbytery of Lyons, and Rev. Samuel W. Steele, of the Presbytery of Rochester, were elected Temporary Clerks.

The Rev. Cleland B. McAfee, chairman of the Committee of Arrangements, presented the following report, which was adopted: That the theme of the session be "The Presbyterian Church as a Working Force," and that the following order be adopted subject to such changes as may need to be made during its progress; that

the morning sessions begin at nine o'clock and close at 12.30 P. M., the afternoon sessions at two o'clock, closing at five, and the evening sessions to open at eight o'clock; that Synod accept the invitation of the Brooklyn Social Union to a reception on Thursday Evening.

After prayer, Synod adjourned until Wednesday Morning at nine o'clock.

WEDNESDAY, October 16, 9 o'clock A. M.

The Synod met and spent half an hour in devotional exercises.

Business was resumed, after prayer by the Moderator.

The roll was called, and delegates not previously enrolled (marked 2) were reported present.

The Minutes of Tuesday's session were read and approved.

The Moderator announced the appointment of Rev. John F. Carson, D.D., as Vice-Moderator, and also the Standing Committees.

STANDING COMMITTEES.

1. Bills and Overtures:

Ministers—Anthony H. Evans, Evan R. Evans, Josiah E. Kittredge, A. Cameron MacKenzie, Horace H. Allen, Daniel H. Overton, J. Frederick Fitschen, Jr., Frederick W. Fuess.

Elders—Albert P. McGraw, Albert R. Walker, George P. Conard, H. Albert Nims, O. R. Borthwick, George Connor, Carroll D. Parry.

2. Judicial Business:

Ministers—Henry T. McEwen, Joseph Gamble, Samuel A. Freeman, Ralph W. Brokaw, James Todd, John L. Caughey, James A. Anderson, Frank B. Cowan.

Elders—Ralph E. Prime, LaVerne C. Keyes, Lewis B. Jones, Charles P. Mosher, James Rodgers, Walter McDougall, Samuel Hadden.

3. Minutes of the General Assembly:

Ministers—Andrew M. Brodie, Edward W. Abbey, Charles G. Ellis.

Elders—Thomas Cochrane, Moses Young.

4. Finance:

Elders—Hyatt C. Hatch, Henry Bingham, E. Ogden Ross, Alexander D. McKinnon, C. D. Bloomer.

5. Leave of Absence:

Ministers—Daniel G. Lawson, Jay T. Badgeley, A. Willard Cooper, William Excell, Elmer J. Stuart.

Elders—John J. Vance, Edward H. Boughton, Benjamin Weed, Berthel Kofoed.

6. Nomination of Visitors to Colleges and Seminaries:

Ministers—Frank W. Hill, George B. Stewart, Kneeland P. Ketcham, Walter R. Ferris, Jacob E. Mallman.

Elders—George E. Barber, George F. Smith, Frank Hall, Ebenezer G. Platt.

7. Nomination of Woman's Committees on home Missions:

Ministers—Alfonso R. Olney, Louis M. Sweet, George A. Garretson, George A. Armstrong, William J. Cumming.

Elders—Theodore W. Morris, Scudder Smith, Allan L. Henry, William R. Ottman.

8. Nomination of Trustees of Synod, Etc.:

Ministers—Henry A. Porter, Edward W. Lake, Edwards P. Cleaveland, John P. MacPhie, Hamilton B. Williams.

Elders—Thomas C. Wall, Horace Briggs, Edward M. Cameron, Radcliff B. Lockwood.

9. Committee to Collate Reports on Records of Presbyteries:

Ministers—John H. Thompson, George Fairlee, John N. Lyle.

Elders—James S. Cooley, M.D., John H. MacDonald.

ON THE RECORDS OF THE PRESBYTERIES:

1. Albany: *Ministers*—George R. Garretson, Adrian Van Oeveren; *Elder*—Leartus W. Manny.

2. Binghamton: *Ministers*—Walter R. Ferris, Ezekiel D. Van Dyck; *Elder*—Allan L. Henry.

3. Boston: *Ministers*—John H. Thompson, Samuel D. Angel; *Elder*—Scudder Smith.

4. Brooklyn: *Ministers*—T. Darlington Jester, Edward W. Abbey; *Elder*—James S. Cooley, M.D.

5. Buffalo: *Ministers*—Sidney S. Conger, Alvin E. Magary; *Elder*—Albert R. Walker.

6. Cayuga: *Ministers*—Frank W. Townsend, Aaron W. Maddox; *Elder*—George E. Barber.

7. Champlain: *Ministers*—Hamilton B. Williams, William H. Adams; *Elder*—O. R. Borthwick.

8. Chemung: *Ministers*—Putnam Cady, Edward R. James; *Elder*—William H. Smith.

9. Chile: (No Records).

10. Columbia: *Ministers*—Henry B. Chapin, William Excell; *Elder*—L. Farley Hovey.

11. Eastern Persia: *Ministers*—John C. Langford, William T. Bartlett; *Elder*—George W. Abrams.

12. Genesee: *Ministers*—Sydney P. Jackson, Frederick J. Sauber; *Elder*—E. Ogden Ross.

13. Geneva: *Ministers*—Peter McKenzie, Charles H. Kilmer; *Elder*—LaVerne C. Keyes.

14. Hudson: *Ministers*—George O. Phelps, John S. Laing; *Elder*—William R. Ottman.

15. Long Island: *Ministers*—Luther A. Ostrander, Frederick H. Watkins; *Elder*—Albert P. McGraw.

16. Lyons: *Ministers*—William H. Sybrandt, Edward R. James; *Elder*—Edwin A. Slosson.

17. Nassau: *Ministers*—Robert G. McGregor, Walter B. Jorris; *Elder*—Ebenezer G. Platt.

18. New York: *Ministers*—James C. Russell, George A. Armstrong; *Elder*—George Connor.

19. Niagara: *Ministers*—Putnam Cady, John Alison; *Elder*—Charles F. Anderson.

20. North Laos: (No Records).

21. North River: *Ministers*—Alexander Alison, Jay T. Badgeley; *Elder*—Frank Hall.

22. Otsego: *Ministers*—W. Closson McGarvey, John S. Wolff; *Elder*—Henry Bingham, M.D.

23. Porto Rico: *Ministers*—Frank B. Cowan, Frederick W. Fuess; *Elder*—Albert R. Walker.

24. Rochester: *Ministers*—J. Milton Thompson, Elmer J. Stuart; *Elder*—Edward H. Boughton.

25. St. Lawrence: *Ministers*—Harlan G. Mendenhall, Sydney P. Jackson; *Elder*—William M. Barr.

26. Siam: (No Records).

27. Steuben: *Ministers*—George R. Garretson, Maitland Bartlett; *Elder*—Henry F. Sammis.

28. Syracuse: *Ministers*—William Excell, Dwight L. Parsons; *Elder*—William R. Ottman.

29. Troy: *Ministers*—A. Russell Stevenson, John S. Wolff; *Elder*—Edward M. Cameron.

30. Utica: *Ministers*—Ezekiel D. VanDyck, Louis M. Sweet; *Elder*—Samuel Hadden.

31. Westchester: *Ministers*—James Todd, Frank W. Hill; *Elder*—Emmett B. Russell.

Overtures and other papers and the records of the Presbyteries, were called for and placed in the hands of the Stated Clerk.

The report of the Examiners of Elmira College not being ready, President A. Cameron MacKenzie addressed the Synod in relation to the needs and prospects of that Institution.

The Committee of visitors to Auburn Seminary presented the following report which was accepted:

The Committee met in Auburn Wednesday morning and remained until the afternoon of the next day. Only three members of the Committee were able to be there, but we endeavored to discharge the duties involved in our appointment.

We were favorably impressed with the conditions and prospects of the Seminary and would call the attention of Synod to the following matters:

During the year the finances of the Seminary were increased by nearly 40,000 dollars. The entire invested funds now amount to 787,733 dollars and yield an income of 41,500 dollars; of this income 25,500 dollars is available for salaries and general expenses. The remainder, 16,000 dollars is devoted to scholarships and other specially designated uses. The Seminary is practically free from debt.

The students in attendance during the year numbered 62, three more than last year. They represent 21 states and and countries, 31 institutions and seven religious denominations. They are moreover a selected body of students. In view of the common talk of the decreased number of theological students, it is encouraging that this institution, notwithstanding its high standing is more than holding its own in enrollment of students. The graduating class numbered twenty and before graduation all but one had

accepted calls to service. And this service is various. Three go to foreign fields, six are laboring west of the Mississippi, others in institutional work, five are pastors in this state and one in Pennsylvania.

The chair of Christian Theology remains vacant. Another vacancy came from the death of Rev. Halsey B. Stevenson, the librarian and assistant instructor in Hebrew. The chair of theology is being filled by lecturers from other Seminaries, and Mr. Stevenson's place has been taken by Rev. John Q. Adams.

The Silliman Club House is a valuable part of the Seminary's equipment. The house, a former dwelling, has been remodelled to fit it for its present use. Here the students and their friends meet for social intercourse and recreation and here all the students rooming in Morgan Hall take their meals. The waiters are students who in this way meet their expenses.

At the Commencement Season a number of improvements were contemplated. Plans were adopted for a President's house. Rearrangement of the first floor of Morgan Hall is contemplated. Part of it will be fitted up as an infirmary where students who are ill may have proper attention. A redecoration of Morgan Hall and a gymnasium are also contemplated. For some of these improvements, the funds are in hand. Other changes are desired and greatly needed. The Seminary thus justly appeals to men of wealth for the funds needed to equip it for its best work. We suggest that in future the Board of Examiners convene Tuesday morning and that the Faculty arrange as far as practicable, for oral examinations in all departments, on that day in order that the examiners may meet the student body in its true educational character.

The Committee, in conclusion, thanks the Synod for its appointment and heartily commends the Seminary to the confidence and support of its constituents.

The Committee of Visitors to the University of the City of New York presented the following report which was accepted:

We were received by Chancellor MacCracken with the greatest courtesy and kindness, and under his personal escort, were permitted to view the grounds and buildings. Our visit could not well have been made under more favorable circumstances.

It was perhaps appropriate that the tour of inspection should begin at the chapel. It was delightful to see so large a gathering of professors and students, all of whom joined heartily in the brief and simple service which is an essential part of their daily programme.

Passing thence to the Library: Your representatives were impressed, as all who go there must be, with its architectural beauty, its splendid collection of books, including many rare and valuable volumes, arranged and catalogued according to the most approved methods, and its peculiar fitness to be a place for quiet study, a temple of learning and a store house of knowledge.

The Hall of Fame with its tablets inscribed with the names of the illustrious dead; authors, teachers, scientists, soldiers, jurists and statesmen, next claimed attention and called forth admiration. We were then shown the buildings used for teaching purposes, the laboratories, dormitories, the gymnasium and the fields provided for athletic sports. We looked in upon the students in their classrooms, listened to the lectures of the professors, saw the practical work in chemistry and physics, and thus were enabled to gain a general idea of the daily routine of the University. The Committee were impressed by the urgent need of more ample accommodations for teachers and taught. Every class-room seemed crowded to the utmost, and in some cases the work of professors and students appeared to be hindered by lack of space; recitations and experiments being conducted in buildings designed only for residential purposes. It was, therefore, peculiarly gratifying to learn that in December last a substantial and much needed addition had been made to the campus, in the shape of a field of some fourteen acres, the gift of a generous benefactor.

It is earnestly to be hoped that others may follow so excellent an example. As previous visitors have remarked, it would be difficult to find a finer site for a great University than these historic grounds. Surely some of our large hearted and wealthy Presbyterians will see to it that they are speedily covered with buildings worthy their situation, in keeping with the character of the great institution there established, and befitting the great metropolis whose name it bears.

Your Committee feels that the New York University affords a striking example of an institution doing an immense business on a very small capital. Though somewhat familiar with its work, they were astonished to learn of its wide scope—as manifested in the activities of the Academic, Legal, Commercial, Scientific,Veterinary, Medical, Graduate and Pedagogic Schools. Some of these are carried on in the fine building erected on the site of the old University, on Washington Heights, and others in 26th and 54th streets.

The Committee were specially interested in hearing from the Chancellor regarding the school of Pedagogy, with its five hundred students, the first of its kind offering to teachers with only a Normal School diploma,the opportunity to pursue a course of post-graduate study in their chosen profession; an example since followed by other colleges. That the various courses of instruction thus furnished are fully appreciated is evident from the attendance which this year shows a distinct advance upon all previous records. The increase is seen in all departments, the total registration of students being 3700. From tuition fees there was received the sum of $275,000 last year, and for 1907–8 the receipts will be still greater.

The work of the University continues practically throughout the entire year. The last summer school brought together 540 students from various parts of the country, intent upon turning their vacation into a study period; a fact which reflects credit upon themselves and their instruction.

Your Committee were most favorably impressed with the well kept appearance of the grounds, buildings and apparatus, and with the general quiet and gentlemanly conduct of the students. It appears to be the aim of the University to subordinate the athletic to the educational; yet there were abundant evidences in the trophy room that the former is by no means neglected. A fine spirit seems to pervade the entire institution, and your Committee saw ample reason to believe that its work is being conscientiously and efficiently done.

The members of Synod scarce need to be reminded that the University has no legal connection with the Presbyterian Church. It is in the fullest sense undenominational, no sectarian tests being imposed upon officers or students, and its privileges and opportunities being open on equal terms to all who desire them. At the same time, its traditions may be described as Presbyterian. Its founders, and early benefactors, were largely men of our own and our sister church, the Reformed Dutch; its financial support has been mostly drawn from our own people, and many of its students and professors come from Presbyterian homes; and its interests should certainly be dear to us.

It is sometimes said that there is room for only one University in the city of New York. In this opinion, your committee cannot share; nor indeed ought anyone who bears in mind the constant and rapid growth of this great metropolis of the Western Continent, unless he be afflicted with what has been aptly termed "the virus of monopoly." With her long years of usefulness, her splendid roll of pupils, her large contributions to the higher welfare of the city, the state and the nation, New York University is worthy of the loyal and generous support, not only of this Synod, but of the great church which it represents.

A Resolution relating to the preparation of a map of the Synod, showing the boundaries of the Presbyteries was presented and referred to the Committee on Bills and Overtures. It was

Resolved—1. That the Stated Clerk be instructed to publish in the appendix to the minutes of Synod the Statistical Summary of the Synod as given in the minutes of the General Assembly of 1907, pages 944 and 945, and to publish a similar table hereafter annually.

2. That it is the sense of the Synod that the Minutes of the Annual Session should be in the hands of its pastors by the middle of November each year, and the Stated Clerk is instructed to take this resolution, as authority for any action he may deem it necessary to take in order to secure the publication of the Minutes by that date.

3. That a Committee be appointed to consider and if the way be clear, to propose to the Synod of 1908, such changes in the manner of the appointment of Permanent Committees as shall provide for greater efficiency. The Committee is instructed to consider whether it be not feasible to appoint

the Committee in classes, whose terms of office shall continue for three years; and if so, to introduce such changes in the rules as shall make this plan effective.

The Committee on Sabbath observance presented its report. Also an Overture from Niagara Presbytery regarding railroad employees was also read and a resolution offered that a Committee be appointed by the Moderator to present this subject before the Legislature of the State of New York. The consideration of this whole matter was postponed until Thursday Morning at 9:30 o'clock.

The following papers were received and on the recommendation of the Stated Clerk were referred to the Committee on Bills and Overtures.

1. An overture from the Presbytery of Cayuga on the consolidation of Presbyteries.

2. Overtures from Nassau and Brooklyn regarding the boundaries of their respective Presbyteries.

3. An overture from the Presbytery of Long Island relative to the transfer of the duties of trustees to Boards of Deacons.

4. An overture relative to the notification of members of Committees of Synod.

5. From the Presbytery of Westchester relative to the so-called correction of the minutes.

Rev. Theodore L. Cuyler, D.D., addressed the Synod after a hearty greeting by that body. After listening to his fatherly counsel, the Synod arose and joined in singing, "Blest be the tie that binds."

A letter from the officers of the Fulton Street Prayer Meeting was read, extending greetings to Synod and inviting the members of that body to join in the Celebration of its Fiftieth Anniversary, now being observed. The Rev. Louis M. Sweet, S.T.D., was commissioned to visit and extend to that organization the hearty greetings of Synod.

A Complaint from certain members of the Presbytery of Buffalo against the action of that body was received and referred to the Committee on Judicial Business.

The Committee on Education presented its report which was accepted. Pending the adoption of the report, Synod listened to Rev. John F. Carson D.D., and Dr. Charles S. Butler on this subject.

The report was adopted and is as follows:

The church, to be efficient, must have efficient leadership. An individual church may for a time do well in spite of a poor leader. Ordinarily, however, where the ministry leads, the church will go, and what the ministry is, the church will be.

All admit that the questions with which the Board of Education has to deal are vital to the church, and increasingly so.

Prevailing conditions, both directly and indirectly, affect the life and general activity of the church. In no feature more than in the number, the quality and the training of the recruits to the church's ministry.

Conditions leave their effect upon the men themselves already engaged in the sacred calling—for ministers are human.

A few days ago, four men occupying average and representative pastorates within the bounds of this Synod were at table together. In the conversation this question was propounded: "If you were beginning your life over, at the age when you decided to enter the Gospel ministry, the conditions being as they now are, not as they were then, would you choose the ministry?"

Each man answered the question unhesitatingly in the affirmative.

But each man had in his family a young son, and this second question was propounded: "Is it your sincere desire that your son may also become a minister?"

Two begged the question; a third did not answer, and the fourth stated unqualifiedly that he hoped his son would not enter the pastorate.

Later, on serious second thought, one of the two who had evaded the question decided to his own satisfaction that his earnest desire for his own son's life was that he might hear the Lord's call to the proclamation of His Gospel and the shepherding of His people.

Probably three of the four men would sooner or later arrive at this same conclusion with reference to their sons.

The incident could probably be duplicated in any part of the Synod and in any part of the church.

There are today one-third less men studying for the ministry in our denomination than there were ten years ago, though the membership of our church has in that decade increased more than a quarter of a million.

In all denominations in this country there are 400 fewer men studying for the ministry than there were ten years ago, despite the large increase in our population, and despite the increase in the proportionate number of men graduating from our higher institutions of learning.

This fact may be taken as suggestive of the general attitude of the church toward the question with which the Board of Education has particularly to deal.

There is a lamentable number of applications for every pulpit that becomes vacant and is regarded as desirable; the applications sometimes running up into scores and even hundreds, some of them presented almost before the ink is dry on the paper or the sound of the voice stilled, in the retiring pastor's resignation.

This fact is well known to the young men of our churches and beyond doubt has its effect upon the attitude of some of them toward the ministry as a life work.

The average salary of pastors is pitifully small in comparison with that of the men who engage in many of the other callings.

There is, in consequence, often a practical difficulty in the way of maintaining a ministerial self-respect and manly independence which challenge the consideration of young men of ability and manhood.

The general changed conditions make the demands of the pastorate more onerous and exacting in many directions than formerly.

The lure of commercial life was never so fascinating and universal as today.

These facts must be recognized in the appeal of the church to our young men to consider the claims and inviting opportunities of the ministry.

In many of our educational institutions the courses increasingly tend toward technical specialization. Preparation for other professions bulks largely and increasingly there. A literary and classical discipline does not hold the place it once did in many of these institutions.

In the home life of today there is less emphasis on religion and the church than formerly. The family altar does not hold the place in our Presbyterian homes that it once occupied.

There appear to be fewer Hannahs who dedicate their sons from birth to the Lord, and it is but a natural sequence that there are fewer Samuels hearing the voice of God calling them into His holy service.

The fact is, that the work of the Board of Education today, perhaps as never before, must reach out to all the agencies that go to make the men who are to do the work of this high calling.

The Board must keep in view the entire education of our youth. Beginning at the cradle there is no influence going to the making of the man of God, about which it is not concerned.

The family life, the domestic atmosphere, pastoral supervision, the choice of a college, and the proper conception of and purpose in pursuit of an advanced education, the instilling of worthy ideals,—in all these, this Board has a vital interest. These are conditions fundamental to an adequate supply of men and manhood for our pulpits.

The fact is, however, that there never was a time when the church could make such an appeal to the young men of character and ability.

There never was a time when the church could issue such a call to the young men of heroism, faith and consecration.

The changed conditions with their greater difficulties and larger demands; the very lack of eagerness of parents in offering their sons, and of sons in presenting themselves for the pastoral office, constitute a challenge such as never before has gone out to men of heroic mould and self sacrificing spirit.

There never was a time when the ministry offered such opportunities for the highest type of service, and consequently when it was so attractive

to men of the highest type. This Board has always made its appeal and offered its aid to the young men of our church on the very highest grounds.

Today it makes its appeal with even greater force because the service to which the church calls is less easy and in some respects less popular than it has ever been.

All of this, of course, is from the human point of view. It is recognized that the call of the church in itself can never be a call to the ministry. No sanction of the church can ever make a minister. No education to which the church helps can make a minister. Real ministers, like real poets, are born not made.

The true minister is a creation of God. The true call to the ministry must issue from the throne of the Eternal.

The Board of Education, alive to the new conditions, has been carrying forward the work of the Church in providing and training its ministry, with a spirit and an efficiency which should enlist the sympathy and call out the hearty cooperation of every loyal Presbyterian.

It is, with rare grasp of the situation, planning for the future along broader lines and preparing to meet the larger responsibilities.

The Board is awake to the splendid opportunities which the reunion has opened up in the new fields of the South and the Southwest.

By a happy cooperation of the Educational Society of the former Cumberland Presbyterian Church with our Board, the work of ministerial education in the United Church during the past year has gone forward with entire satisfaction to all.

During the past year 91 students of the former Cumberland Church were aided by the Board.

There are 19 Spanish-speaking students under the care of the Board, and 71 of German, Italian, Hungarian and other foreign-speaking extractions.

In addition, there were 77 negro candidates for the ministry enrolled under the care of the Board during the past year.

Altogether, during the year, 788 young men received aid from the Board. Of these 86 were academic students, 346 college students and 356 students in theological seminaries.

There was, during the year, an increase of 89 candidates over the preceding year, due to the reception of recruits from the former Cumberland Church.

Aside from these, there was a falling off of 42 new men, but an increase of 40 in the list of renewals.

Following the instruction of the General Assembly, the Board of Education, after conferring with the Board of Foreign Missions regarding students preparing for the work of medical missionaries, has decided, when practicable to aid students in preparation for this service.

The Church, recognizing the increasing need of looking more carefully after our Presbyterian students in extra denominational institutions—especially such as state colleges and universities has, through the last General

Assembly turned this work over to the Board of Education—and the Board has entered enthusiastically upon this large and most important task.

In closing we would recognize the splendid service of the late Dr. Edward B. Hodge, who for 13 years served the Church as the efficient Corresponding Secretary of the Board of Education, and who early in the year was called to his rest and reward.

The Board has been fortunate in securing so worthy and able a successor, in the person of the Rev. Joseph Wilson Cochran, D.D., who entered upon the duties of the Secretaryship May 1, 1907, and who brings to the office rare fitness and ability.

Your Committee would recommend:

1. That in view of the enlarged field and increasing responsibility for the work of the church as represented by the Board of Education, pastors and sessions of the Synod be urged to press with new emphasis the claims and opportunities of this work upon the prayerful and benevolent consideration of the churches.

2. That all our Churches be urged to give heed to the recommendation of the General Assembly that the last Thursday of January, 1908, be observed as the Day of Prayer for colleges.

The Committee on College Aid presented the following report which was accepted, after an address by the Treasurer, Rev. Edward C. Ray, D.D.:

Synod's new committee on the work of the College Board presents to you a somewhat new problem. A problem greatly enlarged in extent and intensified in interest since the reorganization of the Board's work three years ago, together with the addition of the collegiate institutions of the Cumberland Presbyterian Church, and the expansion and inherent complexity of the college problems themselves.

The College Board of our Church now has under its supervision 54 colleges. These rapidly growing institutions are developing increasing needs, financial and otherwise. This is a sure sign that they are alive. Their cry comes up to the Church for financial assistance fourfold greater than they are likely to receive. Some of them, including the eight Cumberland colleges too are in sections of our country that are not wealthy yet where the educational need is very great.

The institutions under our College Board are exemplifications of "the small college idea," which, with many of the wisest educators, is growing in favor. What is meant by a small college? This is the Board's definition: "A small college is one where the student body, in relation to the size of a carefully chosen faculty, is small enough to ensure a real personal influence of the teacher in the upbuilding of student character and close personal supervision of student work—it will treat the student body as made up of pupils, rather than independent scholars engaged in personally chosen research work." Not every little teaching concern is worthy the name of college.

It is said that the large majority of students in any institution come from a territory included within a radius of 60 miles. To the extent that this is true, it emphasizes the claim of need. The cry "too many colleges," is often heard, and doubtless is, at times, a needed warning against useless duplication of them in any one section, yet in that great western domain, for so large a part of which our Church accepts the responsibility of evangelization, there are whole states and territories in which we have not a single college. In the same area the Baptists have 103 colleges, while Presbyterians of all branches have only 68. The Methodists have twice as many teachers and more than twice as many pupils as have we. With our equal, if not greater ability, we should not continue so far behind our brethren of other denominations.

Last year, there passed through the treasury of this Board $96,584.19 in gifts from the Churches. Of this sum $9,116.10, or about one-tenth, came from the Churches of this Synod. From individuals within our bounds, there was also received a goodly sum. Moreover, $1,451,193.39 has recently gone into increased endowments. The Board especially seeks large gifts for the endowment of individual colleges.

The prospect of possible gifts from the General Education Fund is gratifying; yet the policy of the administrators of that fund, in requiring of the institutions they aid, three or four times as much additional from their own constituencies as a condition of receiving its aid, sometimes very much hampers the obtaining of funds for current expenses and regular maintenance. It is here that the Board often must come to prompt and generous assistance. At best, the teaching force is all too inadequately paid; the self-denying labors of many professors and instructors in our Church colleges should be gratefully appreciated.

The College Board stands for definite religious characteristics in all college work: viz.: Bible teaching, throughout the course, to the extent of at least one period a week; distinct evangelistic training, and effort to send out christian workers. Therefore, every member of the faculties must be a man or woman of decided evangelical faith; all teaching is to be christian; the spiritual life is to be nourished, and enlistment for christian service encouraged. As a result, the larger number of candidates for the ministry and for missionary service are coming from these colleges; over 11 per cent of all such last year.

Preceding the last three General Assemblies, a College Conference was held, with helpful results. At the Columbus pre-Assembly Conference forty colleges were represented. "All recognized that a college has no right to call itself a Church College unless it has the Church spirit and morals, and unless it seeks to bring all its students into vital connection with the Saviour of men."

So, we repeat, it is the constant purpose of the Board "to develop small colleges of high educational standing, and to keep a definite atmosphere of christian faith and service in them all."

Great stress is sometimes laid upon the facts already mentioned, viz. that the Presbyterians have only about half as many colleges and professors and students as some other denominations,—to make it appear thereby that we are falling far behind. The facts are, neither that education itself is undervalued by Presbyterians, nor that youths from Presbyterian homes do not, in large numbers, go to college,nor yet that Presbyterians give less money to sustain educational institutions than do others. Indeed, we confidently assert that none value education more than do Presbyterians; that Presbyterian families are sending their youth, both boys and girls, to college in greater proportion than most other denominations,and,that Presbyterians certainly have been and now are very large givers to educational institutions; in their beneficence, as otherwise, they are not narrow, and they aim to have the best education for their sons and daughters obtainable.

The fact is, simply, that fewer of our youths go to the distinctively denominational colleges. One may call that less loyal or less bigoted it is still the fact which confronts us. Very seldom do Presbyterian families ask, first or chiefly, whether a college is Presbyterian; but, is it the *best* college? has it a fine equipment? An able faculty? A variety of courses? A wholesome environment? A good class of students? Often too, no doubt, is it the biggest? thereby applying anything but a wise standard. Whether right or wrong it is a condition, not a theory, that confronts us—the condition that, in ever increasing numbers, our Presbyterian youths are to be found in the great State Universities and other institutions not under denominational control. In many of these, there is a genuine and wholesome religious life on the part of those who put themselves in the way of it. Students there, as anywhere, may be as religious as they choose. That the problem is being very keenly felt as to how these students may be put in the way of, and given the spirit of choosing christian influences and activities, is evident from these among several more recent indications: Two or three pre-Assembly Conferences on this very matter; again, the attitude of some of the western Synods which are proposing that STUDENT PASTORS be maintained by the Synods in University towns, to come into touch with our Presbyterian students, and to develop christian activities among them, at the gates of the Universities whose charters forbid any denominational activity within the gates. Doubtless we shall hear more of this growing problem and of efforts to solve it, as leaders in the Church come to see it more distinctly. The Evangelistic Committee, for example, has touched it a little by sending an especially adapted man to some of these institutions to stir up the religious convictions and develop and deepen the spiritual life of students. The college Y.M.C.A. and Student Missionary Organizations are of greatest service in this work; and men like Mr. John R. Mott and Mr. Robert E. Speer speak with telling power and greatest acceptance to students.

Within the bounds of our Synod there is no state University, yet we have a number of undenominational colleges and Universities presenting somewhat the same problem. At one of these, Cornell University, there are

in attendance today probably over 600 young men and young women from Presbyterian homes. Some day, we hope not far distant, our Synod may wake up to the fact that so large a number of our own youths studying in undenominational Institutions may place some responsibility on us as a Synod. The farseeing Roman Catholic Church is alert to the problem and is prompt to attempt to solve it, in its own way. Bishop McQuaid of the Rochester Diocese, aiming at yet greater things, begins this year with a special Chaplain-Priest for the Roman Catholic students of Cornell, and proposes to erect a chapel and parish house near the University, that by these and other means their communicants may not be weaned from their faith. Probably others of the denominations will see not only the duty but the *privilege* such an opportunity affords, and will, at least in spirit do likewise.

In connection with this report, it was ordered that a Committee be appointed to consider what can be done for Presbyterian Students in other than Presbyterian Institutions. The following were appointed such committee: Rev. George B. Stewart, D.D., Rev. J. Frederick Fitschen, Jr., Rev. John Q. Adams.

A letter from the Moderator of the General Assembly was received and referred to the Committee on the Minutes of that body.

The Committee on the *Freedmen's Board* presented the following report which was accepted: After an address on the subject by Rev. H. D. Lindsay, D.D., President of the Pennsylvania College for women, the recommendations of the report were adopted.

During the year there has been a decrease in the contributions for this Board from the whole church, but, including the gifts of the women, the Synod of New York has increased its gifts, still our total contribution of 31,553 dollars to this Board is a poor second to Pennsylvania with its gift of 47,495 dollars.

There should be more concentration of our gifts to this Board instead of a scattering of them among outside agencies. Both North and South the whites have been so tried by the colored people, by their foolish ways, their exasperating unloveliness, that the one who approaches the subject with sympathy is too often confronted with prejudice, and he gives up the work as thankless, useless, hopeless. The friends of the negro must admit that he has given ample cause for censure in the past and apprehension in the future. He is not what he ought to be, neither is he what he once was and the change is for the better. But whatever you may say of the masses of negroes in their present condition, we must recognize those interesting, perhaps exceptional cases of achievement, of heroism, of character, of ability, which some black men have shown, as proofs of race possibilities.

What may we not expect from a race which has produced such men as

Robert Smalls, the negro slave who captured the despatch boat Planter, such boys as Johnston the Cyclist, who refused a position paying thousands a year because he would not race on Sunday, a race which has risen from ignorance, poverty, degradation and even slavery itself to win for themselves the respect of all, no matter what their color, this people deserves and will repay all we can do for them. We only wish that we might hear more of these transformations and of this heroism, but our missionaries are so busy with their work, they do not stop to tell these things which are so inspiring. The progress of this people in our country is so marvellous as to be an inspiration to all who work among them. The last census reports, fairly bristle with these facts. Fifty years ago, the negroes were slaves without property, ignorant and superstitious, and to teach them to read, was forbidden by law. The percentage of house owners has fallen off among the whites but among the negroes it has increased. The nine million negroes now own $\frac{2}{3}$ as much property as the whole nation owned when the population was only nine million.

No better help has ever been given to this people than that of our own church through the *Freedmen's Board.* The amount of money put into this Board has been entirely inadequate to the great work open to us, but what the church has given has produced wonderful results. The object has not been so much to lift the masses, as to train men and women to become wise and capable leaders of their race.

Our union with the Cumberland church affords us new opportunities and lays on us greater responsibilities than ever before. Last year the 371 churches affiliated with the *Freedmen's Board* reported 22,804 members of whom 1,475 were added during the year. There were 20,273 scholars in the Sunday Schools and 13,345 pupils in the day schools. From these figures it would seem we are reaching a population of 50,000 at a total cost of 200,000 dollars. Your Committee would aim to induce our church to place its money where it will do most good. It is not wise to scatter our money among a lot of poorly managed schools, but place larger sums with the *Freedmen's Board.*

There are no agencies which accomplish so much among this people with so little expenditure.

Our church ought to care for the Education and evangelization of at least 150,000 of these people, three times as many as we do and to do this would require at least 600,000 dollars per year. It seems a large sum but we can raise it, if we will. The Grand Opera Season in New York City in one place cost double this sum. The General Assembly is very moderate then in asking 300,000 dollars.

We recommend:

1. That the Synod of New York express its high appreciation of the superior work of our *Freedmen's Board* and commend it again to our people as the most economical as well as the most judicious and efficient agency

through which they can prosecute their work for the uplifting of the negro of America.

2. That we recognize the responsibility of our church to care for its full quota of not less than 150,000 of the Freedmen and accept it as the aim of this Synod and endeavor to reach it in the near future. And we will set before our churches 60,000 dollars as our just quota of the 300,000 dollars asked by the General Assembly.

3. That we ask the Board to prepare and circulate among our churches all the helpful and inspirational literature possible.

Synod then took a recess until 2 o'clock P. M. Closed with prayer.

WEDNESDAY, October 16, 2 o'clock P. M.

The Synod reconvened and was opened with prayer.

The Committee on Systematic Beneficence Rev. Henry A. Porter, acting chairman, offered the following report which was accepted:

The Committee on Systematic Beneficence last year reported an increase of $300,000 in the total contributions for all church purposes and an advance from 20 to 21 dollars in the average offering per member. This year the total offerings have risen to about 21½ dollars per member, but the increase has been almost entirely in Congregational expenses. The contributions to most of the Church Boards have declined. For all strictly benevolent work beyond our own parishes, our average was only seven dollars per member. Foreign Missions instead of the Omaha Standard of five dollars per member, even including the gifts of the women was only $1.31 per member and the church collections actually decreased by some 18,000 dollars. To Home Missions both the churches and the Sunday Schools decreased their offerings. For missions to Freedmen about $31,500 was given instead of $50,000 which would have been New York's fair share of the $300,000 so urgently requested by the General Assembly and the Board. For Ministerial Relief, there was an advance of one cent per member; still nearly one third of the churches gave nothing. So we might go through all the columns which record the benevolence of this Synod. They all tell the same story. A few churches give liberally. The majority are not alive to the necessities of the Lord's work. Evidently our first need is renewed consecration. We all know it is the Master's call which comes to us through the appeals of His Church, we know he is disobeyed, dishonored, wounded in the house of his friends when any of his work is left to lanquish. When we fail to do our duty, we are disloyal to the Head of the Church. Oh, for a new baptism of love and obedience to our Redeemer.

Again we need more system in our beneficence. No doubt the majority

of all the members of the churches are honest christians, who know they have been bought with a price and who do not mean to keep back from their Savior anything he asks for. When an appeal comes to them in His name, they try to respond, but very seldom is the appeal of one of our Church Boards brought home to all the people. Usually all that is done is to take a collection on a given sabbath; to those not present, the cause is not presented at all. This omission is only partially remedied when the envelopes and leaflets are mailed to every member of the congregation. Printed circulars seldom get much attention. The only way to bring the duty home to every member of the Congregation is by a personal canvass. That is the one plan which proves effective. Is it not time our church officers should set an example in collecting the revenues of the King?

The Master's Stewards need to exercise system and forethought in giving, for there are many calls on their bounty; and one glory of Presbyterianism is that its adherents are so broad and catholic in their sympathies that it is impossible to confine their beneficence within denominational lines. They are not mere sectarians but citizens of the Kingdom of Heaven, in the widest sense, but they ought not to be what they are sometimes called, "God's foolish people." They ought not to so scatter their bounty as to cripple those sacred causes which have the first claim on their support. They ought to remember, they are enlisted soldiers in the Presbyterian regiment of the christian host, and when the great Commander gives the signal to advance, as he is surely doing today, then every soldier who is not *hors de Combat* is bound to obey. Surely we all ought just now to scrutinize every item of our expenditure, including our so-called charities and inquire, "Is this a right use of my Lord's Money?" Is the call for it in this direction so imperative as to justify withholding it from the Missionary and benevolent work of my own church? That work must not be suffered to decline. It must be enlarged to meet the enlarging demands of divine providence, and to this end it must be sustained by every Presbyterian.

In the great conflict against evil has come a critical hour. By the Lord's blessing on the labors and sacrifices of his people, the work has grown in their hands and the church is carrying on a winning campaign, but it may be retarded by greed and sloth on our part. If the christians of this generation withhold from the Lord his due, present opportunities will be lost, evil will gain on the church and the day of Earth's final redemption will be indefinitely postponed; but if we push with all our might some of us may yet live to see the dawning of the millenial morn.

The South Classis of Long Island of the Dutch Reformed Church in America presented fraternal greetings through the Rev. Messrs. John S. Gardner, D.D., and Charles S. Wyckoff.

The following resolutions were presented and referred to a Com-

mittee to be appointed to consider the question of changing the method of appointment of the Permanent Committees.

Resolved, that the standing rules of Synod be amended:

1. By omitting the Committee on Bills and Overtures from the list of Standing Committees, and a necessary correction be made in the numbering.

2. That Committee No. 13, to be known as the Committee on Bills and Overtures, be added to the list of permanent Committees: Said Committee to consist of nine ministers and six ruling Elders.

3. That the Stated Clerks of the Presbyteries be instructed to forward all bills and overtures to the Stated Clerk of Synod, so they may be placed in the hands of the Committee previous to the meeting of Synod.

Rev. George Fairlee, Treasurer of Synodical Missions presented the following report which was accepted:

Within the bounds of the Synod of New York according to the Assembly Minutes of 1907, not counting the Foreign Presbyteries or Boston, there are 845 churches, 504 of these are in the Presbyteries which have adopted the Synod's plan for its Mission work.

During the year the names of 437 of these churches have been entered upon the treasurer's books as contributors to Synodical Home Missions. Their gifts have been supplemented by those of the Allied Presbyteries, and a few personal friends.

The Presbyteries of Buffalo, Cayuga, Hudson, Rochester, Syracuse and Westchester have aided by their gifts. Westchester's example is again worthy of note. One offering came from the other side of the continent—Lakeside, of the Presbytery of Los Angeles, Cal.

A statement of contributions received from Churches, Presbyteries and individuals is herewith presented:

Balance on hand October 1, 1906	$1,678 85	
Total contributions for the year ending October, 1, 1907	19,430 44	
Interest on deposits	76 81	
Total		$21,186 10
Commissions paid from October 1, 1906 to October 1, 1907	$17,379 36	
Salaries of Superintendent, Assistant and Missionary Evangelist	2,198 67	
Expenses of Permanent and Executive Committees	635 54	
Total		$20,213 57
Balance on hand October 1, 1907		$972 53

The accounts and vouchers having been audited and found correct, were approved.

The Permanent Committee on Synodical Missions offered the following report which was accepted and its recommendations were adopted:

For the second time the character of this foreword of the annual report has been fixed by an over ruling Providence. We must again sorrowfully record the death of our esteemed and honored standard bearer, the Hon. John I. Platt, Chairman of the Committee, who died at Poughkeepsie on May 6, 1907, having served as our executive officer for about eighteen months. Many years of public life gave him a wide circle of acquaintance, a thorough knowledge of the field, and mature judgment. His kind genial spirit, earnest Christian character and simple faith made him a man of sterling worth to the cause of truth and righteousness. In private, as well as in public service, he was chiefly concerned that the emphasis of his life should be given for God and the betterment of his fellow men.

After placing upon their record a suitable minute of the death of Mr. Platt, the executive committee unanimously elected Mr. George P. Conard, Vice-Chairman, to serve as chairman until the meeting of Synod.

In deference to the conviction of some, of the possibilities of enlargement of the scope of the work, and with a desire to quicken the spiritual life of such churches as by reason of their isolation were cut off from participation in the great evangelistic movements of the cities and larger towns, it was thought best that a missionary evangelist should be appointed. His work was to be purely evangelistic. He was to conduct evangelistic meetings in such churches or group of churches as should express a desire for his services.

The services of the Rev. D. L. Roberts of Whitesboro were secured. Mr. Roberts began his work January 7, 1907. The call for his services has not been as large as was expected but he has visited churches for Sunday supply and consultation.

The administrative work as usual has been conducted by Dr. Jacks as Superintendent. The long service, wide acquaintance with both field and men, mature judgment and thorough sympathy and understanding of the needs of rural church life have made his services invaluable to the cause; the many friends of the Superintendent rejoice in the renewal of his vigorous health and old time zeal.

The social and industrial changes which have been brought about in the last two score years, making rural pursuits unattractive and unprofitable, have greatly lessened both the financial and numerical strength of the rural and village churches. The marvelous growth of our cities has drained the country side of its life's blood and bread winning power. The larger opportunities and more lucrative employment of city life, lead young men and women to leave the homestead and the home church and the responsibility for their support falls upon those whose energies are already spent. It is safe to say that in some sections our country churches in numerical and financial strength

have declined at least 50 per cent. in the last two score years, that is to say, a church in the country districts which forty years ago was able to pay its minister $600 a year, would not today be able to give more than $300 toward his support. The community may be just as thickly populated, but it has changed in at least three particulars; it has lost its young people, its old time thrift and prosperity have departed, and it has gained an element with ideas which are foreign to its soil. Its new people are not in sympathy with the things that the church stands for.

The lack of appreciation is not altogether chargeable to the presence of an alien people. Without the wholesome restraints and inspiration of stated worship, the descendants, even of the founders of these religious communities, soon become degenerate. It is this falling away from the church, which has laid the country side open to the charge of becoming "paganized." In a rural community, which was once pronouncedly religious, when the only church for lack of proper support had been closed for a number of years, intemperance and gambling soon entrenched themselves, even using the church property for the latter practice. That may be an exceptional case; but take away the church, its restraints and ideals, and the drift morally, socially and religiously is down grade. The current quickly sets in toward a godless community. Every such community is an ugly blot upon the fair page of our civil and religious life. The best citizen is he who loves his country because he loves his God and forgets not to serve him.

Such exigencies have called into being the work of Synodical Home Missions.

They are not a charity—a pittance doled out to the unfortunates. They are not an alms bestowed upon the needy. They are a debt, a just obligation imposed upon us by our inheritance and the times. President Roosevelt's Plymouth address was keyed to the pitch of "new conditions and new responsibilities," and that is the key note of this particular phase of Mission work.

Dr. Nicholl's stirring words on this subject are both pertinent and timely—He says: "Brethren, it is time that we awoke to a fuller appreciation of the difficulties and discouragements of the ministers and membership of our mission churches. The ministers are isolated, without the sympathetic touch of brother clasping the hand of brother to inspire and reinforce, without the surrounding atmosphere of responsiveness to aspirations and ideals to kindle and inflame, too often without, with shame be it said, sufficient salaries, for what? To set their minds at ease, and liberate their powers, to lay on their tables a new book now and then, to taste the invigoration of an occasional holiday? No, not that, but without sufficient salaries to meet the first necessities of their household, and to live and dress in such a manner as to save them from humiliation in their own eyes and disrespect in the eyes of the community."

We must extend a friendly hand to the cause, because these ministers, elders and members are our brethren, bone of our bone and flesh of our flesh.

We must, or no one will care for them in their need. Then again, it is mission work, already established, fully equipped for evangelizing the land which we love the best. It is dispensing the gospel not in India or Africa or the isles of the sea, but where they need it quite as much,on the soil over which floats the proudest banner ever given to the breeze, the home land with its free institutions imperiled by unbelief and irreligion.

The purpose of Synodical Home Missions in part is to aid dependent churches. The method of securing aid is simple. Each aid receiving church, first of all, ascertains how much it is able to raise among its own constituency then certifies to the Presbyterial Chairman how much will be needed to properly sustain its work. These several sums are by the Presbyterial Chairman reported to the Permanent Committee of Synod, and constitute the Synod's budget of expenses for the year. This budget is apportioned among the Presbyteries and it is expected that each Presbytery, whose churches are being aided, will meet *its quota in full*.

Upon the recommendation of the Presbyterial Chairman and approval by Presbytery, commissions are issued to the missionary at the beginning of each Synodical year, or at such time as he may begin his work and at the end of each quarter an order is drawn upon the Synodical Treasurer by the Presbyterial Treasurer, who must certify that the work in the particular field for the particular quarter has been done. In case of temporary supplies, the commission should be issued in the name of the Clerk of Session or Church Treasurer who could furnish the necessary information.

The financial exhibit shows some interesting features. As compared with last year, while the number of contributors has been less, the receipts have been $465.34 more. On the disbursement side we have paid $494.87 more in commissions and $498.67 more in salaries, a total of $993.54. Fewer Presbyteries have reached their full quota. Three, Champlain, Niagara and St. Lawrence as against six last year. Nine Presbyteries—Albany, Brooklyn, Chemung, Genesee, Geneva, Lyons, Niagara, Otsego and Utica gave less than last year. Nine increased their offerings; Binghamton, Champlain, Columbia, Long Island, New York, North River, St. Lawrence, Steuben and Troy. Two things are clearly apparent—the splendid loyalty of some Presbyteries and the corresponding negligence of others. Three Presbyteries contributed about half as much as they received; Chemung, Lyons and Otsego.

The Presbyteries which have contributed their full quota or more of Synod's apportionment are as follows:

Champlain, Niagara and St. Lawrence. Honorable mention should be made of Steuben and Troy.

In the Presbyteries of Champlain and Lyons every church contributed. In St. Lawrence Presbytery every church but one was a contributor.

The Presbytery of Steuben was asked to raise $615.00 she gave $612.13. The Presbytery of Troy was asked to raise $1,750.00 she raised $1,696.56

In addition to the above report, chairman George P. Conard offered the following:

You have heard of the financial conditions during the year from our Treasurer and have received a carefully prepared and complete report of the work throughout the state from our Superintendent. Later on you will hear of the Claims of the City from Rev. William R. Richards, D.D., and of the Church as an Evangelistic force from Rev. Rice V. Hunter, D.D.,

We would recommend:

1. That we aim to advance and enlarge the work of Synodical Home Missions. The early Church neglected Arabia whence came the scourge of Mohammedanism. The neglect of this work at our doors is a peril.

2. That we endorse the plan of the Committee on Synodical Home Missions, which calls for a fund of $26,250 for the maintenance and the furtherance of the work for the coming year.

3. That the Executive Committee be as follows: Mr. George P. Conard Mr. E. E. Platt, Rev. Dana W. Bigelow, D.D., Rev. George Fairlee, Rev. John A. McIntosh, Mr. DeWitt C. Hurd, Mr. Albert P. Stevens, Mr. Horace B. Silliman, LL.D., Mr. Alfred E. Marling.

4. The re-election of the Rev. George Fairlee as Treasurer for the ensuing year, with a sincere and grateful appreciation of his work.

5. That the Rev. J. Wilford Jacks, D.D., be appointed Synodical Superintendent for the ensuing year, with the same salary as last year.

6. That the question of a Missionary Evangelist for the ensuing year be referred to the Executive Committee, with power.

And Whereas, The General Assembly of the Presbyterian Church in receiving the report on Home Missions has, on certain occasions, specifically requested that the self-supporting Synods make a full report of work conducted within their bounds for publication in the annual report of the Board, therefore be it

Resolved, That in order that the report presented by your Synodical Committee should represent the entire amount received and expended on Home Mission work within the bounds of the several Presbyteries comprising the Synod of New York (within New York State,) it is desirable that each Presbytery furnish to the Secretary and Treasurer of the Synodical Committee data necessary to compile complete statistics for presentation to the General Assembly through the Home Board, and be it further

Resolved, That we would most earnestly urge upon the Presbyteries, at present acting independently of the Committee on Synodical Home Missions, to take under careful consideration the question of cooperating with the other Presbyteries of the Synod of New York in this regard, and be it further

Resolved, That inasmuch as the recommendations 1, 2 and 3 adopted by the General Assembly of the Presbyterian Church, Columbus, Ohio, May

1907, urge self-sustaining Synods to seek by conference, etc., a unification of the plan under which they operate, the committee on Synodical Home Missions be and hereby is instructed to confer with like committees of synods of other states, and if expedient, (in their judgment), to report to Synod, modifications or revision of the plan of Synodical Home Missionary work. The expenses incident to such conference being borne by the Synod.

A memorial having been received from the Synod on work among foreign tongued peoples, your Permanent Committee would report to Synod that it has duly considered the question submitted to it, concerning work in behalf of foreign tongued peoples, and instead of taking up this department of christian effort, it would recommend that Synod appoint a committee, whose duty it shall be to be in correspondence with the Board of Home Missions for cooperation with the Board, so far as is expedient, in promoting the interests of this specialized mission work.

The above resolutions were adopted.

The Rev. J. Wilford Jacks, D.D., the Synodical Superintendent presented his report as follows which was accepted:

In this tenth annual report we can tell of good results accomplished. Sufficient contributions have been made to pay our missionaries and all expenses of administration. New churches have been organized, more churches stimulated to self-support and many souls saved and brought into our churches.

We again sorrow over the death of a beloved chairman, Hon. John I. Platt, who passed to his reward in the midst of his labors. Although so brief a time in service, he had laid hold of the work with vigor and his zeal was an inspiration to every worker along the whole line. Full of enthusiasm, fruitful in suggestion, he proved an able leader, and we regret that he must so soon put off his mantle and hope it may fall on some one as worthy to bear it. The workers may fall, but the Great Leader lives, and we may trust that He has some one chosen to occupy the vacant chair.

A decade has passed since the system of Synodical Missions was inaugurated in our State, and while the results have not always been what the most sanguine hoped for, there has been progress, and the cause of our Redeemer and His church has been signally advanced during these years of testing and service.

The welfare of the smaller fields has been brought home with great power to the minds of our stronger churches, and they are realizing more and more the correlation between them.

During this period 44 new churches have been organized and 37 churches, many of them long aided, have attained self-support, and over 6800 persons have been added to the aided churches on profession of faith.

The following items summarize the year's work:

Missionaries reporting	145
Pastors	58
Stated Supplies	87
Churches served	165
Stations supplied at regular intervals	26
Additions on profession of faith	744
Additions by certificate	390
Total Membership	10,206
Total average church attendance	9,761
Baptisms, adults	283
Baptisms, infants	589
Number of Sabbath Schools	162
Sabbath Schools organized	10
Membership of Sabbath Schools	13,607
Membership of Society of Chistian Endeavor	2,337
Church Edifices (value of same $618,700)	155
Church Edifice built (value of same $4,300)	1
Church Edifices repaired (at cost of $ 4,965)	23
Church debt cancelled	$2,045
Number of Manses (value of same $124,700)	98

During the past year two of our worthy and enthusiastic missionaries have been called to their reward, Rev. Francis Pile of Peru and Rev. John C. Calnon, D.D., of Rock Stream. Both were useful men, and their death was much lamented. They were not old men but in the very maturity of their powers. To both of them the summons came with great suddenness.

Bethel, of West Seneca, Crittenden, Endicott and Third Church of North Tonawanda have been organized. Lisbon First has been transferred to us from the Presbytery of New York and Vermont of the Reformed Presbyterian Church. The church edifices at Mecklenburg and Breesport have been destroyed by fire, and the people are proposing to rebuild at once. Barre Center has built over and renovated its building until it is practically new, and its neat and attractive appearance will make it a powerful magnet to draw men to the house of God. West Seneca is building a church to cost ten thousand dollars. Mount Tabor, in New York, needs a new church, and Middleport a manse.

The churches of Peru, Canaseraga, Jefferson, Clarence, Kenmore (Buffalo) and Ellicottville have attained self support. The churches of Vorheesville, Carlisle, Luzerne, Emmanuel (Binghamton), Mt. Olivet (Brooklyn,) Canoga, Buel, Atlanta, Cohocton, Carlton, Kirkland, Scipioville, have diminished or extinguished their church debts.

Mariaville, Nineveh, Ross Memorial of Binghamton, Canoga, Masonville, Lefferts Park (Brooklyn,) Beekmantown, Sodus Center, Buel, Rossie, Martinsburg, Stephentown, Scipio, Hannawa Falls, Salt Point, Evans' Mills, Brasher Falls, Louisville, Middle Granville, Otego and Home Crest (Brooklyn,) have

repaired and improved their church edifice. Mapleton has improved its manse.

Special religious interest is reported at Mineville, Constable, Broadalbin, Floral Avenue (Binghamton,) Home Crest, Bensonhurst, Irving Square and Borough Park, (Brooklyn,) Hamburg, Ellicottville, Rock Stream, Centerville, Jamaica German, Bohemian (New York), East Side (Rochester,) DeKalb Junction, Brasher Falls, Hannawa Falls, Forestport and Harrison.

Some may be disposed to look slightingly upon Synodical Home Missions because the work is near home and in our own State, and because there is so little romance about it. Many regard lightly the work at their own doors, and prefer to make large gifts to work far off, as distance lends enchantment to the view, while the remnants only are given to the work which really most concerns our commonwealth, our own home and loved ones.

During last year more than a million people came to our country from foreign shores. New York City is the great front door through which most of them enter and many get no further than our metropolis while others are planted in colonies all over our State.

A well known author says "there are in New York City more Italians than in Rome, more Germans than in Hamburg, more Irish than in Dublin, ten times as many Jews as there are in Palestine. Compared with six years ago, there are in Manhattan three less Protestant churches, five more Roman Catholic and eighteen more Synagogues." Coming to our shores, many of these foreigners fling aside what little religion they have, many early abandon the mere form of worship to which they are accustomed and soon disregard the law of the land as well as the law of God. Can they be reached with a pure gospel? Yes, through the children in the Sabbath Schools and by patient house to house work among those older. *But it is a tremendous problem.* We may close our eyes and say the problems of immigration will solve themselves. But *they will not solve themselves*, and we are not doing our best to solve them. Synodical Missions is doing a grand work along this line, and the true friend of his country cannot let this agency languish for lack of support.

Many a country church today is better furnished with young people of energy and efficiency than are many Metropolitan churches. A faithful man a year since took a church of 48 members, and asking no financial aid brought into it 66 members on profession in a single year. Another pastor 30 years ago induced a number of children of German parents to enter his Sabbath School. Now those children, matured, are the bone and sinew of that church, and that old pastor this year has been gladly recalled to spend his last years as shepherd of that flock. Such gospel seed our missionaries are sowing throughout our State, and in hamlet as well as city, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

If one will study this problem, he cannot fail to be interested in it, if he

be a patriot or a christian. Our smaller churches are not dead or dormant, notwithstanding all their disadvantages they have an annual increment of ten per cent. in membership, and in those same quiet centers you will find some of the most faithful and christlike people on earth. May God's blessing rest richly on those humble loving ones who sow liberally beside all waters, who do not fear storm or tempest in their glorious work, for they rely on the promise, "In due time, ye shall reap if ye faint not."

Will you not stand behind them in their work? Will you suffer them to be discouraged because your gifts and prayers are withheld? Come up, we pray you, to the help of those churches in their self-sacrificing efforts for "Christ and the State," and the hosts of sin shall be vanquished and the peaceful reign of Christ shall be ushered in.

The following items of personal service are hereby mentioned:

Different Congregations visited	60
Sermons and addresses	102
Lord's Supper administered	5
Marriages solemnized	5
Funerals attended	15
Members received on profession	3
Members received by letter	6
Adults baptized	2
Infants baptized	1
Presbyteries visited	5
Installation services participated in	2
Churches dedicated	2
Church anniversaries assisted in celebrating	2
Moderated Church meetings	10
Churches supplied with pastors	44
Letters written	2,005
Miles traveled	11,920
Received for preaching services	$224.04
Expended, traveling expenses	185.39
Postage, stationery and telegraphing	27.86

Rev. William R. Richards, D.D., addressed the Synod on "The Claims of the City."

Rev. Rice V. Hunter, D.D., presented the following report of the Evangelistic Committee which was accepted and its recommendations were adopted:

The first meeting of the Committee was held in June. Yesterday the Synodical Evangelistic Committee met the chairmen of the various Presbyterial Committees, and learned that many of them are planning for special work. Albany Presbytery has been divided into districts with a pastor in

charge of each district and the purpose is to hold special services in each church during the year. North River Presbytery has held some simultaneous meetings, reaching about half the churches. The plan of Rochester resembles the Albany idea. St. Lawrence has organized Communicant classes with great success. The Presbytery of Syracuse proposes to have an Evangelist to work steadily in the Presbytery. Troy has followed the plan of pastor Evangelization. Long Island tried pastoral visitation and outside help but will not follow that plan this winter. Buffalo has been doing special work among the Hungarians, and some pastors have been holding services in school houses in country districts. During the coming season special services will be attempted in all the weaker churches.

Our church is leading in the attempt to Evangelize the world. The General Assembly has a large and distinguished Committee under its direction. Surely we have the machinery for a mighty Evangelistic effort. The word "Revival" is both biblical and philosophical. We often hear it announced that "Revival" services will be held at such a place and at such a time. Experience proves that "Revivals" are not secured by great meetings or by only announcing a date. The great revival under Ezra was projected by Jehovah in his own good time. We read, God stirred up the spirit of Cyrus, King of Persia and he issued a proclamation and put it in writing that the Israelites should return to Judah, rebuild Jerusalem and renovate the Temple. God first moved on Cyrus, then Cyrus directed the Israelites; Ezra prayed and confessed his own sins and the sins of the people. Then followed the great Revival, but God took the initiative. During the Middle Ages, the Holy Spirit was waiting for the fullness of time. "Wonderful results were obtained as fruits of the Reformation. Darkness had covered the Earth and gross darkness the people when the morning star of the Reformation dawned. These were stars of the first magnitude; Wycliff and Huss, Luther and Melancthon, Knox and Calvin. Here was the reviving power of the Doctrine of Christ when proclaimed in its simplicity.

It was a revival, a reformation of glorious character. There was a great revival before the middle of the 18th century. In England it was the Wesleyan Movement. In America there was great spiritual dearth until that marvellous experience of Jonathan Edwards at Northampton. He led in the religious reaction in America. That revival emphasized the sovereignty of God and the doctrine of Justification by Faith. The methods suited to one age are not always applicable to another. When the Lord is ready to strike, he comes in power usually in unlooked for places and at an unexpected time.

Judging from the past we cannot tell when God will move on the hearts of men. But we ought to pray that God may put us in such a condition as to be used for his pleasure. In the early part of the 19th century there was another great awakening. The outlook was dark. God's people had been hoping, praying for a revival, but skepticism was rife. In Yale college there

were clubs named after Voltaire and other infidels. Harvard College was not much better. The Secretary of War was an outspoken skeptic. Thomas Jefferson returned from France steeped with skepticism. About the year 1800, hundreds of country churches without warning were marvellously awakened, prayer meetings filled up and after preaching services, people stayed for hours to talk on religious subjects.

The people were not looking for a visitation. In His own time and way, God moved the hearts of men.

Again there was a new impulse in 1857. Great noon day meetings were held in many cities, merchants closing their business houses for the prayer meeting. This also came without human expectation. Thousands of churches were revived and tens of thousands of souls were gathered in. It was a mighty revival and can only be explained as the work of God's spirit.

After the Civil War there were numerous awakenings. Mr. Moody was the chief apostle in this work but hundreds of churches were revived which never saw or heard Moody. But we have been in great meetings where thousands of dollars have been spent, thousands of cards signed and great evangelists have preached, but there was no real revival. Churches have received hundreds of so-called converts to their communion and in two years scarce five per cent of them could be found.

Church attendance was no larger, prayer meetings were not increased, the condition of the church was not improved. These are man made revivals.

But, however dark the picture may be, we still believe in special efforts, but we would not emphasize card signing or other accompaniments of human revivals.

These simultaneous meetings do good in many directions.

1. They lead the churches to work together.

2. These Evangelistic meetings introduce new methods and loosen the joints of church workers. After such meetings the pastors are often led to preach more evangelistic sermons.

3. These meetings, if well conducted, have an excellent moral effect on a community. The public and press take note of these meetings.

Some things seem to be in the way of a true revival.

First. Preoccupation, Business and Pleasure.

Second. There is skepticism everywhere. Universalism is more prevalent than many are willing to admit. We find it in the preaching and in books, in popular lectures and magazines, men and women do not realize the awfulness of sin and that they are lost, Unitarianism is eating the life out of our churches.

Third. A lack of bible reading. There is not a sharp distinction between right and wrong. Gambling in the home and in business. The Sabbath Day is not kept holy and all the tithes are not brought into the storehouse. There are loose ideas as to marriage relations, lack of family instruction and neglect of the family altar. The devotional side of religion has suffered.

The past twenty years has been a period of organization on a gigantic scale. The church has caught the spirit and has given much attention to the ecclesiastical scaffolding to the neglect of personal religious growth, but there are some things we can do to hasten the day of God's visitation, we can wait upon God in prevailing prayer. We can search our hearts and seek to be filled with God's Spirit so he can use us. We may trust God to come in His own time and save His people. We may do our whole duty as we see it, courageously, intelligently, earnestly. We may wait in patience, for the church is dearer to Him than to us. We may preach the whole truth, God still lives and will come in His own good time.

Early in July the Committee sent to every pastor and stated supply in the Synod a series of suggestions which we recommend them to follow in their work this coming year. Brethren, let us plan great things and expect great things. Our zeal is no criterion for the needs of the field or for God's power. Yearning for the lost, organization, prayer and faith in God, and power must bring results. "Ye shall receive power after that the Holy Ghost is come upon you."

The Committee of Examiners of Elmira College presented the the following report which was accepted and its recommendation was adopted:

The report of Elmira College this year is two fold. First, of the past year and second of the first decade of the new administration, which assumed charge in 1897.

Some members of your committee who inspected the college in 1897 and again a few days ago were surprised and pleased with the radical changes, marked improvements, and wholesome growth along all lines. A decade ago the college buildings, laboratories, classrooms, indeed the entire plant was in a forlorn and dilapidated condition. The grounds were ill kept, weeds were up and fences down. Rooms were tenantless, laboratories were out of date, the dining room was largely empty. Freshmen classes were small and graduating classes still smaller. Professors were poorly provided for and were discouraged by the prevailing conditions. Fees from students amounted to little, the annual deficit was larger than the yearly income. High Schools had almost all ceased to recommend pupils to enter the institution. A debt approaching $100,000. was crushing the life of the college.

Three presidents between 1890 and 1895 undertook to readjust the conditions but each withdrew after a few months ineffectual effort. Trustees, Alumnæ, Faculty and students were hopeless of better things. These conditions were the result of long years of downward development which if not arrested would have brought disaster.

A decade ago this downward development was arrested. Since the advent of President Mackenzie's administration in 1897, there began a process of wholesome change, healthful growth and abounding life along

every line of college activity. The President raised over $100,000. Every trace of the secondary school, the preparatory school and the girls' seminary has been eliminated, and a strong and efficient College for Women is found in Elmira, the result of intelligent hard work and practical common sense.

During its recent visit your committee was more than ever convinced of the rare class room power of the professors. In every department was found a teacher who was master of the situation, equal to teaching what is essential to technical learning and practical education. The president has, from the beginning of his administration, manifested rare skill in selecting men and women, not only thoroughly equipped in the art of teaching, but admirably adapted to the positions they are called to fill. Your committee during the past year took special pains to observe the method of instruction as well as the quality and in every department it was found to be both practical and technical. The arrangement of courses is general and particular, that is, they enable the student to avail herself of a broad and general culture and at the same time to specialize, to the end that she may become a thorough scholar and efficient teacher of special subjects. As a consequence of this curriculum, the graduates of Elmira are fitted specifically for the profession of teaching.

Last June was graduated the largest class in the history of the institution. Twenty-six of the graduates are now filling responsible and remunerative positions as teachers. On inquiry your committee found that the freshman class numbered seventy, by far the largest ever received by the institution. This is more than three times the number of the average class previous to the advent of the present administration. These students represent many of the best High Schools, and many highly cultured families. Not a few are from the homes of prominent and exacting Educators.

The three upper classes returned this fall numerically as strong as when college closed in June last. This is a sign wholesome and significant.

The Elmira College School of Music has come to be one of the recognized institutions of this state for the teaching of vocal and instrumental music. The teachers in both departments are attracting students who are looking for the best instruction in the musical world.

With the opening of college this year has come the limit of accommodation. For the first time in the history of the college it has been necessary to announce that no more students can be accommodated in the dormitory.

This crowding is true of class rooms, laboratories and dormitory. In the words of President Mackenzie "We are at bay. We cannot go forward. We must not go backward. Ask the Synod whose servant I am, what it is going to do about the matter." The Synod by its representatives ten years ago requested this man to readjust their institution. He has done it, and done it with the approval of the educational element of the country. He cannot go forward. He must not go backward. What shall your committee answer him on your behalf?

During the past decade large amounts have been expended on improve-

ments and equipment. The campus is a thing of beauty, the dormitories are much improved and the students find themselves in a comfortable college home; the laboratory equipment, the museum, the class rooms, sleeping rooms and dining hall are in excellent condition, and were it not for the overcrowded condition, much advantage and comfort would be experienced by Faculty and students. The improvements made during the past summer, after a careful inspection by your committee, received full commendation. The corridors have had handsome steel ceilings and side walls put on so that the entire building has an aspect of substantial newness.

The College is prepared in every way to advance to a higher usefulness and success during the coming years. This college is peculiarly a child of the Synod. By the orginal deed of gift and by its charter the control of the Institution is in the hands of the Synod. The Trustees are elected by Synod and are responsible to it.

Shall we not stand by and support by our gifts and our influence this time honored institution?

Your Committee recommends that the Synod send through its Stated Clerk a message of congratulation to Dr. Mac Kenzie and the trustees upon the success of the institution under their administration during these ten years and that we commend the work of Elmira College, and pledge to it our interest and support.

A recess of ten minutes was taken after which the Synod engaged in the Celebration of the Lord's Supper. The Moderator presided and was assisted by the Rev. Anthony H. Evans, D.D. The following named deacons of the LaFayette Avenue Church assisted in distributing the elements, viz.: C. V. Smith, D. W. Bergen, H. S. Hand, C. W. Compton, G. R. Chappel, J. H. Culburt, W. D. Martin, H. A. Babcock, W. R. Davies, B. F. Graves, W. A. Forman, W. T. Barr.

Adjourned until tomorrow morning at nine o'clock. Closed with prayer.

WEDNESDAY, October 16, 8 o'clock P. M.

A popular meeting was held in the interests of Home and Foreign Missions. Rev. George Alexander, D.D., presided. Secretary Charles L. Thompson, D.D., spoke in behalf of Home Missions and Secretary Arthur J. Brown, D.D., presented the cause of Foreign Missions.

THURSDAY, October 17, 9 o'clock A. M.

Synod met and spent half an hour in devotional services.

Prayer was offered by the Moderator.

The Minutes were read and approved.

The Calling of the roll was dispensed with.

The Treasurer's report was presented and referred to the Committee on Finance.

The U. S. Grant Post of the Grand Army of the Republic, through its chaplain, extended an invitation to the Synod to visit its headquarters this evening especially between seven and eight o'clock. The invitation was accepted with thanks.

The Committee appointed to nominate the Trustees of Synod reported and the following persons recommended were duly elected by ballot. Rev. David G. Wylie, D.D., Rev. A. Cameron MacKenzie, D.D., John J. McCook, Rush Taggart.

The Trustees of Synod reported, recommending that from Section 3 of the By-laws governing the Trustees of Synod, the phrase "The Treasurer shall not be re-elected by the Synod to hold office for two successive years" be stricken out.

They also decided that the interest which has accrued during the past year on the funds in the hands of the Trustees of Synod, be transferred to the treasurer of Synodical Missions.

The report was accepted and its recommendation was adopted.

The Rev. Andrew M. Brodie, D.D., presented the report on Young People's Societies which was accepted and is as follows:

Of the thirty-one Presbyteries, twenty make report; five say: "Records not kept. Report lost. Thought it not necessary. Report mislaid. Report sent somewhere." Six were silent.

The silence and the incompleteness are both probably due to the fact that at the last meeting of the General Assembly the standing committee on Young People's Work commended the placing of this department under the Board of Publication and Sabbath School Work, and asked to have the committee discharged, which was done.

But five Presbyteries sent complete statistics. The following is a summary of the reports received. Twenty Presbyteries, representing 840 churches report 527 senior, 96 intermediate, and 254 junior societies, 877 in all, with a membership of 19,617 seniors, 2,247 intermediates, and 7,857 juniors—a total membership of 29,721.

Conversions reported are: from the senior societies 1010, from the intermediate 65, and from the junior 205—in all 1280, showing an average of one conversion for every 23 members; this is a somewhat smaller average than that of the whole church. Such a finding is hardly in accord with the oft-repeated statement that the Young People's Society is the recruiting ground of the Church.

We also find "that the work of our Church for young people is undergoing a transition," and that there is a condition resembling chaos in the scramble for their benevolent offerings.

The analysis of the gifts of the young people is interesting. The 29,721 members gave through their treasurer last year $54,558, an average of $1.83 per member.

They gave for Home Missions $8,757, for Foreign Missions $11,414; to all the other Boards of the Church $2,135; for local support $28,690, and to "other" benevolences $3,644.

The average gift per member for Home Missions was 25 cents, for Foreign Missions 37 cents, for the other Boards of the Church 7 cents, or an average of 1⅛ cents per member; and for "other" benevolences 10 cents; while for local support we find the high average of 95 cents. These reports show a great decrease in gifts for Home and Foreign Missions, and a sad decrease in gifts for the other Boards of our Church, but an increase for "other" benevolences, and a very large increase for local expenses.

While this report covers but a part of the churches, it is probably indicative of the general condition, and merits your consideration.

Little is said of the activities of the young people apart from giving, and but few refer to the spiritual condition.

To have 30,144 young people gathered together week by week for song, prayer and meditation is a thing of no inconsiderable importance, giving a note of hope and cheer.

The incomplete returns would indicate a lack of interest in the organized work of the young people. Not a few pastors have said, many more believe, that young people's societies,as such, have had their day. In some, possibly in many churches, they have ceased to be a force to work with and have become a field to work in; they are no longer a power but a problem.

Then too the diverting of so large a proportion of their gifts for local expenses and "other" benevolences is hardly in the line of progress.

This condition may arise from one of two causes. First the financial decline of the local church. Many a country church, many a village and town church, views with alarm the departure to town or city of its well-to-do members. Each year it becomes more of a struggle to maintain the local expenses of the church in town and rural section, and in a measure the same is true of an ever increasing number of city churches as their people depart to the suburbs. Or it may be in part due to a lack of interest in missionary work. Then too our method of procedure, or rather lack of method, in soliciting gifts has oft-

times been injurious. All must agree that the frequent and urgent appeals, the almost imperative demands of the various Boards and organizations have made the young people feel that they were little more than convenient collecting agencies. While this was never the intention of the Boards, yet such was the impression made, that giving instead of being a joy became a burden, and like other burdens was dropped.

The young people's secretary of the Womans' Board of Foreign Missions says in her annual report: "We would not wish to sound one single note of discouragement to mar the harmony of the interesting and hopeful reports that come to us, and yet with such a decrease in the number of societies contributing and the amounts contributed, there are signs of dismay. We have weighed all probable and possible causes, direct and indirect, and conclude, that the sifting process—the reorganization of so many societies with the older members resigning—is the real cause. This naturally has its financial effect on the society and may be coupled with indifference."

Possibly a share of the fault lies at the pastor's door. He has not always manifested a sympathetic hearty interest in all that the young people have attempted. He has not always aided by his presence and advice. When there arose a movement he could not approve, instead of regulating the momentum of his young people, guiding and directing their energies in ways he thought worthy, he simply opposed, offtimes silently, yet he opposed and estrangement began.

We note with approval the action of the General Assembly in assigning the supervision of this work to the Board of Publication, and hail with delight the coming of Rev. Willis L. Gelston, the new secretary for this department. Our prayer is that he may have strength and wisdom to aid the pastors in planning for the instruction and guidance of their young people. Any movement that does not aim to reach the young people through the pastor *will in the end prove injurious and cannot long survive.* Furthermore, whenever the young people's work assumes independency of the local church, discord begins and disintegration soon follows.

Young people need instruction, they desire it, but the aim and end must be spiritual development, not simply a generous offering. In any wise scheme of instruction missions must have a large place. It is possible to study missions without begging. The Lord appointed teachers, evangelists and preachers, but no beggars, all such are self-appointed. Is it not true that too frequently the meeting closes with the injuction, "Now concerning the collection?" We would do well to remember that Paul did not mention this matter of the collection until his converts had been well instructed in the faith and had learned the power of the resurrection life, then he says "now concerning the collection," and got a good one.

Have we done wisely to allow the young people to feel that they are an entity by themselves? The claim has been that the young people needed to be by themselves that they might learn to speak and pray and to become

acquainted with the word of God. Is there more and better speaking than twenty years ago, is there more and more fervent prayer, and do the young people exhibit a better acquaintance with the word than they did two decades ago? Doubtless there has been gain, immense gain from our young people's organizations, let us preserve the good and right the wrong by aiding the new Secretary of young people's work to put into operation some plan whereby our youth in their strength and enthusiasm may be brought with all the fullness of their powers to the work of the church as a whole. We need a family church and a family religion. Since it is not wise in our homes to have a separate dining table for those between the age of nine and twelve, another for those between thirteen and twenty and still another for those above these ages, but all sit together at the common table, thereby preserving the family life, so let us make the services of our churches and the aims of our various organizations to emphasize the unity of our work, then shall we the better serve men and glorify God.

The Committee on Ministerial Relief, Rev. John A. Ingham, chairman, presented its report which was accepted and its recommendations were adopted. The following is an abstract:

This Synod has given the Board 3,000 dollars more than it did two years ago. Last year it paid in 3,300 more than it withdrew. The number of contributing churches has slightly increased, being now 609. The number of non contributing churches is reduced to 250. The home presbyteries of this Synod gave last year only a little more than eleven cents per communicant.

While our Synod contributes over one fifth of the Board's income from the churches, we find a falling off in our gifts as compared with the past year. We find that the non-contributing churches are generally very weak, scarcely able to maintain the ordinances of the Gospel. This is not always true, however. Some strong churches have overlooked this cause in making up their benevolent offerings. This ought not so to be.

We recommend:

1. That by the use of the Board's apportionment scheme, the General Assembly's recommendation of a 20 per cent. advance in church offerings to the Boards, or otherwise, presbyterial committees be requested by correspondence and personal conference to seek to secure for the current year (ending in April, 1908).

(*a*) Offerings from at least 650 of our churches;

(*b*) An average of not less than 12½ cents per communicant for the entire Synod—a total sum of at least $25,000;

(*c*) At least five cents per communicant in the Presbyteries of Chemung, Boston and Syracuse, Genesee, Rochester and Steuben; at least six and a half cents per communicant from Binghamton, Champlain, Lyons and Utica; eight cents from North River; eight and a half cents from Niagara; nine cents

from Geneva and Nassau; 10 cents or more from Otsego, Albany, St. Lawrence and Troy; and a generous advance from Presbyteries already above the ten cent line. It is expressly understood that this is not a demand, but a request, with a view to fraternal co-operation throughout Synod toward a more adequate support of this worthy cause.

2. That Synod urge its Churches not to allow the new plan of Sustentation (or Insurance) to interfere with the contributions to the Board of Relief, inasmuch as this new plan is not likely to supplant or materially relieve or lessen the work of the Board.

3. That presbyterial committees consider the advisability of suggesting to Ladies' Aid or similar societies the preparation of boxes for beneficiaries of this Board, on the plan followed by the missionary organizations. (See Board's Report, 1907, pp. iii. vi.)

4. That Ruling Elder Charles D. Hillis, of Dobbs Ferry, be appointed on the committee in place of Henry W. Jessup, Esq., who cannot serve.

5. That the committee have power to fill any further vacancies that may occur within the coming year.

The Moderator announced the following Committee to consider the question of changing the manner of appointment of the Permanent Committee: Rev. Messrs. Cleland B. McAfee, D.D., Anthony H. Evans, D.D., Henry T. McEwen, D.D., Elder George P. Conard and Theodore W. Morris.

Rev. John R. Sutherland, D.D., addressed the Synod in the interest of Ministerial Sustentation. In this connection the following resolution was adopted:

Resolved: That this Synod has heard with much interest the address of Rev. Dr. Sutherland, the Corresponding Secretary of the Ministerial Sustentation Fund and rejoices to know that the Fund promises to be the success which was hoped for by the Committee that formulated it and the General Assembly that adopted it.

Resolved: That the Synod cordially commends the Fund to the co-operation of the ministers and elders, and to the liberal support of the membership of the Congregations, within its bounds.

The Consideration of the report of the Committee on Sabbath Observance was resumed and an address was given by Rev. Dr. William S. Hubbell, after which the recommendations of the report were adopted:

Sabbath observance is one of the most practical questions which annually come before us.

Daniel Webster claimed it was so intimately connected with our National

life, that if the Sabbath ever became secularized in the United States, our Government would not endure a hundred years.

This question is peculiarly important today, because of the materialistic tendencies of our modern life. The commercial idea, "the love of money" is the root of the whole evil.

Seven-day toilers are rapidly increasing in number under the claim of the "necessity of Modern Civilization." Millions of working men in this country, who are born with the "natural right" as Mark Hopkins called it, of a weekly rest day, are deprived of that right, and they are not able to obtain it for themselves.

The large increase in crime, suicides and accidents is directly traceable, in part, to a misuse of the Lord's day. Devotees of pleasure, with Sunday functions, sports, games, amusements, frivolities and dissipations, are legion. They are even invading the sanctuary and making fearful inroads upon its worshippers.

Lax, demoralizing, and destructive views and practices are brought to us by an ever increasing host of *aliens* a large per cent of whom today are not in sympathy with the moral and religious institutions, which have made America what she is.

Our *city life* is becoming daily more intricate and perilous, comprising as it does one third of our population, and one tenth to one seventh of them belong to the criminal or "submerged" class.

Still worse, the *rural districts*, especially in New England, are, in spots, rapidly degenerating—churches closed, Sunday schools and other religious features lacking, the day spent in work about the farm, in hunting, fishing, games, sports, secular gatherings and general dissipation.

Millions of Sunday newspapers, which the honored Ex-pastor of this church has called "the Modern Abomination" are scattered broadcast by 250,000 or more licensed newsboys, many of whom are lost to the church and society by the process, while the sheet vitiates many a household which finds in its pages a *substitute* for the family Bible and the gospel sermon. The Sunday Automobile whizzes by open church doors, sometimes leaving stench and destruction in its wake, while its occupants usually belong to a class of people, who could use other days of the week for their pleasure and self-gratification, without invading the Lord's day and setting an example of irreverence and lawlessness.

In view of these and other things, which might be mentioned, some say, "the Sabbath is lost." We are more optimistic, "the Sabbath has not gone, and is not going." "Our Christ is Lord of the Sabbath."

There are *hopeful* signs, which gladden the hearts of all friends of the Lord's Day. For instance:

The Christian, patriotic, and industrial elements are demanding a saner use of the day in this and in other lands.

The recent proclamation of the Empress of China of a weekly rest day

for the Government officials of that vast empire is in imitation of a similar advance by Japan some years ago.

The almost unanimous action of the French Parliament, in the interest of Sunday closing, led by the Socialistic wing, as an *economic* necessity—modern France seeking to undo the grievous injury of revolutionary France.

The agitation in Germany, Switzerland, Belgium, Italy, and other European countries in favor of a weekly rest day, and the passing of such a law in the old Bay state which has led in the past in other great movements.

The Lay movement in England, uniting Protestant and Catholic in aggressive and defensive warfare, and the international Federation of all the Sabbath Societies of America, in efficient organization. The passage of the new Sunday laws of Canada, stricter than any existing in any other part of Christian civilization today, and better still, their enforcement against American Sunday newspapers and excursion trains and boats.

The agitation of the question in labor organizations, from year to year, notably by the Federation of Labor, as well as an increased discussion of the matter by press and pulpit.

The many instances, where Sunday laws are wisely enforced by Societies and individuals, and also by officials, on their own initiative, or as forced to it by state or local organizations, or, by quickened moral and religious sentiment.

All these are hopeful indications, and significant of an awakening public conscience, which has been too long dormant.

It seems to your committee that it is the duty of the great Presbyterian Church, which is leading in all missionary and evangelistic efforts, to put itself in the forefront of this movement to save the Day made by the Creator of man *for man*, in accord with the divine command: "Remember the Sabbath Day to keep it holy." Our General Assemblies, Synods, and Presbyteries have, year after year, taken action on this subject, in the most positive terms, and their utterances have been approved and endorsed by a loyal Sabbath loving church. Brethren, we must have a fuller and stronger endorsement, if we rescue the priceless day of days from the Goths and Vandals who seek its overthrow. If we apply the words of the sermon of our late moderator to this question; "If ye love Me keep My Commandents," we will not only pass resolutions and pray, but we will also help answer our prayers, and follow our resolutions by consistent lives and efficient action.

Your committee recommends:

1. That this body expresses its disapproval of all forms of unnecessary Sunday work, such as that required by open saloons, stores, shops, factories, Sunday newspapers, and the introduction of Sunday mail into our localities and the taking of such from the postoffice by our members, as it is a plain violation of the command concerning the Lord's day. At the same time we express our approval, and pledge our co-operation, with workingmen's and Clerks' organizations, seeking a *limitation* of Sunday work. Espe-

cially with the International Druggists' Association, which has in several successive years resolved to sell in drug stores on the Lord's day, only those articles which fall under the heads of "necessity and mercy."

Also, that we remind our people of the fact that the Lord's Day covers 24 consecutive hours and that the sanctity of the day applies to every one of them.

2. We express our hearty disapproval of sports, games, amusements, vaudeville and theatrical entertainments, on the Lord's day, and respectfully petition the President of the U. S. and the Secretary of War against the continuance of *Sunday base-ball* and other games at army posts, such use of the day being recognized by our Supreme Courts, by careful students of criminology, and by Christian people generally, as detrimental to the moral character of the participants and the general moral interests of the surrounding communities.

3. We respectfully petition the Senate of the U. S. to require by national law, as in the case of the St. Louis and Jamestown Expositions, the Sunday closing of the "Alaska, Yukon and Pacific Exposition," to be held in Seattle in 1909.

4. We appeal to the railroad authorities of the country to diminish the amount of Sunday work in the passenger and freight service, to the lowest possible amount, and to give all employees who do work on the Lord's Day, a full 24 hours during the next six days.

5. While we do not favor any resolutions which may be interpreted as political action by this body, we desire to approve all wise conservative effort to defeat the persistent legislative attempts of the enemies of the Sabbath, in their efforts to repeal or impair our Lord's day laws, in the various states.

6. We recommend to the pastors and elders of our churches to call the attention of the churches when practicable to "*Lord's Day Week*," the week beginning the first Sabbath after Easter, and to co-operate with other denominations in this and other countries, in emphasizing the importance of Sabbath observance.

7. We commend the work of the Sabbath organizations within our bounds to the sympathy and support of the churches of our faith. They are all officered by members of our communion and their names are: The American Sabbath Union, Secretary, Rev. Dr. F. C. Stanley; The New York Sabbath Committee, Secretary, Rev. Dr. W. S. Hubbell; The Woman's National Sabbath Alliance, President, Mrs. Darwin R. James; The New England Sabbath Protective League, Secretary, Rev. M. D. Kneeland.

Again we recommend the approval of the following overture sent to your Committee by the Presbytery of Niagara:

"Resolved that in the interest of the lives and safety of the travelling public as well as in behalf of the welfare and natural rights of the overworked employees of the railway corporations, the Synod of New York is respectfully overtured to petition both the Legislature of the State of New York

and the Congress of the United States, to enact statutes providing that the railroad corporations subject to the control of their respective bodies be required to allow those in their employment, especially in connection with the transportation department, 52 rest days of 24 hours each in the course of each year of which at least 17 shall be Sundays."

It was ordered that a Committee of three be appointed by the moderator to present this subject before the Legislature of the State of New York. Rev. Messrs. Henry R. Fancher, D.D., Duncan Cameron and Alexander McGaffin were appointed such Committee.

It was resolved, that the Synod of New York of the Presbyterian Church, United States of America, heartily thanks the Hon. George B. McClellan, mayor of New York City, for vetoing the bill passed by the last Legislature seeking to legalize amateur baseball games on the Lord's Day; and hereby instructs its Stated Clerk to forward a copy of this resolution to his Honor Mayor McClellan, under seal of the Synod.

The Committee on Bills and Overtures reported as follows and its recommendations were adopted:

1. In the matter of the overture from Westchester Presbytery regarding a resolution inadvertently omitted from the Minutes of the Synod of 1906, it is recommended, that the Synod of New York asks permission of the General Assembly to amend its records for 1906 by the addition of the following resolution to the report of the Temperance Committee pages 39 and 40, viz.: That the Stated Clerk of the Synod be instructed immediately to send out such Communications as Synod's Committee on Temperance may direct and that the expense involved thereby be paid by Synod to an amount not exceeding fifteen dollars."

2. That the overtures from the Presbyteries of Brooklyn, Nassau and Cayuga respecting a rearrangement of certain Presbyterial boundaries together with the memorial from the Richmond Hill Church and the resolution offered by Dr. McAfee dealing with the same general question be referred to a Committee of five, who shall give wise and thoughtful consideration to the propositions or suggestions submitted, and to the interests involved, and report at the next meeting of Synod.

3. That no action be taken regarding the overture from the Presbytery of Long Island asking the Synod to advise the Presbyteries under its care to recommend to the Churches the appointment of Boards of Deacons to take up the work now performed by the Trustees.

4. In response to a memorial on that subject from Mr. Henry W. Jessup, we recommend that the Stated Clerk be directed to send formal notice of

appointment upon any Committee of Synod, in writing, to any minister or Elder so appointed within ten days of the adjournment of Synod, with a return slip upon which the person appointed shall at once communicate his willingness to serve and also providing that the moderator shall within ten days after the return blanks are received, fill all vacancies arising from refusal to serve on the part of any minister or elder and that such new appointees be similarly notified, and that the stated clerk shall give the chairman of each Committee, the names of all the members thereof.

The Committee on Church Erection presented the following report which was accepted:

Sixty-three years have passed since the Old School Assembly first inaugurated it; fifty-three since it was taken up by the New School branch of the Church: thirty-seven since the United Church undertook its management at the historic Reunion. All of those connected with its origin, and most of those connected with its consolidation have gone: They rest from their labors, but "their works do follow them," for the Board lives on and prospers. Perhaps never during all these years had it a more vigorous life: certainly never had it a wider opportunity than today.

It has never wavered from its original purpose, that of assisting congregations to provide themselves with buildings wherein they may gather for worship. It is still, and it will continue to be the Board of *Church* Erection; though of recent years there has been very appropriately added a department specially designed to aid in the erection of Manses.

The methods pursued by the Board are worthy of the highest commendation for wisdom and prudence. From the funds of its Treasury, derived from investments, legacies, church collections and individual gifts, financial assistance is given in two ways, through loans and gifts. Every precaution is taken that these shall be wisely and carefully made. In all cases the endorsement of Presbytery is essential, before the application of any church can be considered. The amounts voted are limited, and proportioned to the needs of the congregation and its own liberality.

To quote from a former report, "The work of this Board acts as a spur to Christian giving. For every dollar contributed by the Board from three to six dollars are collected on the field. Nor is it at all true that the money would be collected on the field without the donation. In the majority of cases the inciting cause of church building is the expected help from this source. In many cases, the church at first feels unable to build at all, but the lure of $500 from the Board of Church Erection leads it on to contributions that in the end triple and often quadruple the original donation." Loans are made at a low rate of interest and every facility and encouragement given with a view to their gradual repayment. Grants are made only as final payments to extinguish indebtedness and both are secured by

insurance policies and mortgages; the latter to be foreclosed only in the event of the dissolution of the Church or its removal from Presbyterianism.

Thus complete security is afforded and the possibility of loss practically annihilated. It may be added that at the present time the Board holds reversionary interests secured thus to the amount of two and a half millions of dollars.

Another very important part of the Board's work, frequently overlooked, consists in furnishing designs for Church buildings and manses. These have been prepared by skilled architects and in great variety suited to the needs of congregations of widely differing degrees of financial ability. They are supplied on nominal terms to building committees, thus causing a large saving in expense and ensuring the erection of thoroughly suitable edifices.

It is to be remembered that not only have there been added to the roll, the churches formerly Cumberland which in one state at least—that of Texas —number four times as many as those hitherto upon our roll, but special calls are coming constantly from Cuba, Porto Rico and Alaska, from whence we can expect little or no help from contributions.

In view of the above noticeable increase in the demands upon the Board it is earnestly appealing to the presbyteries for an advance this year in their contributions of at least 20 per cent.

New York is one of the five Synods upon which the Board depends for means to carry forward its missionary work. In all other Synods, the drafts upon the Board are in excess of the contributions.

It is therefore gratifying to note that the total contributions from the Synod were last year ten per cent larger than the year before and in excess of any one of the previous ten years.

In all frankness it must be added that at a still earlier period, viz. in the decade from 1883 to 1893 the average contributions from the Synod exceeded even that of last year. Will not the Synod this year respond still more liberally and surpass its record of 25 years ago?

We would lay special stress on the situation created by our recent union with the Cumberland Church. The call of God comes to us as to the men of former days, "Build the house and I will take pleasure in it and I will be glorified."

In connection with above report Rev. John A. Ingham addressed the Synod.

The Rev. Charles A. Richmond, D.D., presented the report of the Committee on Home Missions which was accepted and its recommendations were adopted. Rev. Charles Stelzle, addressed the Synod on the subject.

The scope of Missions is contained in the Savior's Command, "Go ye into all the world and preach the Gospel to every creature." The order of Missions is defined in the command, "Beginning at Jerusalem." Behind all Mission

work is the divine sanction and commission. Before it, is the same human need. The distinction between Home and Foreign Missions is not merely geographical. The Home appeal is the strongest which can come to a man or to a church. Home duties are the most compelling. When God puts a case of need next a man, He means that he must care for it. The responsibility of relieving the man who fell among thieves rested on those who passed by where he was. We would urge upon Synod a more conscientious recognition of the home needs resting upon us. We need a keener eye to see and a stronger hand to take up the tasks, which God has placed next to us and for which we are responsible. Again we recognize the enormous increase of work which has come to the Home Board. One can walk from the Mission rooms in New York to a real Foreign mission field. In many places our missionaries must deal with alien peoples. Our flag floats over Port Rico, and Home Missions have followed the flag. In the canal zone the conditions defy classification. In Alaska our Missionaries must meet the superstitions and savage customs of people just emerging from barbarism. There is scarce a form of missionary activity in which this Board does not engage. The work has far outgrown the original plans and specifications. The union with the Cumberland church has added greatly to the white man's burden, great advantages will come from this union, but the heavy end of the burden falls to our lot. Their new problems will tax our resources to the utmost.

The task of closing the gap between the so-called working classes and the Church is one to which our Board is setting itself earnestly. Our duty to the emigrant is coming with a new appeal. The Board realizes this is one of the labors of Hercules and they confess they have scarce been able to touch it. They feel, they are still in the day of small things and there is no prospect of these demands growing less. Our cords must be lengthened. The commissioner of education says there are 23 million children of School age in our country; of these 12 million are growing up with little religious education. In some public schools the Bible may be read without comment. In many places the principal would scarce dare repeat even the Lord's Prayer. In view of these facts, what are the prospects for maintaining Christian standards and traditions in the next generation? Into the horizon of Home Missions, such problems as these are slowly coming to view.

Therefore, we urge the churches of the Synod to face the great question of Home Missions recognizing the growing scope of the work and we call on them in the name of christian patriotism to respond to these demands with their gifts and their prayers.

We recognize our peculiar responsibility for the work of Home Missions. This is the strongest Synod in our land in wealth and power. This is the Empire State in fact, as well as in name. We say this not boastfully, but realizing the fact that our greatness measures our responsibility. Great shoulders must bear heavy burdens, we are leaders in the army of the Cross, the place of greatest responsibility.

Again, we are an old Synod, we have age and experience, strength and influence. We have great developed resources, we have been colonizing for a century, sending people to become strong churches in the west. The western Synods are really our children.

Again some of these Home Mission tasks are distinctly ours. We are familiar with the statement there are more Jews in New York City, than there are in Jerusalem. Every city in this state has its Italian or its Polish Colony; its Hungarian or negro colony and all these are Home Missionary problems. Again how shall we reach the crowded tenement districts in our cities? To find the most densely populated square mile on the face of the earth go not to China, but to New York City. To find the greatest illiteracy in the state go not to the tenements of our city but go rather to one of our northern rural counties—those who know can tell you there are many rural parts of our state like that over which the Psalmist mourned, with the hedges broken down, wasted by the boar out of the wood and devoured by the wild beast of the field. Brethren of the Synod, these are not poetic figures, but solemn facts, and every fact like Caesar's wounds, has a tongue not crying out for vengeance, but calling pitifully for the help of the people of God.

How is the Synod measuring up to these responsibilities? The contributions do not tell the whole story. The prayers, the service, the sympathy that has gone out in the cause of Home Missions cannot be set down in figures. These most precious gifts we cannot estimate. Still in the gifts from the churches we have a fairly accurate Missionary thermometer.

From comparing the statistics of the five largest Synods we find there has been substantial increase in the offerings to Home Missions through the Board. In ten years, Ohio has gone from 33,000 to 64,000 dollars. Pennsylvania from 148,000 to 234,000 dollars, but New York Synod gives less to the Board today than it did ten years ago. Here is no ground for complacency. Look at the report in the General Assembly Minutes and it appears we are doing more than any other Synod, but even here we have lost ground. In 1906 an average of $2.13 a member, in 1907 only $2.02. We can scarce take pleasure in such a showing.

Again our plans and methods for future work. There are two principles underlying Home Mission effort in this Synod. First Synodical self-support. We must care for our own weak churches without drawing on the general fund and without lessening our gifts to the Home Board. Again co-operation with other denominations to prevent duplication of work and waste of energy. Synodical Home Missions is no longer an experiment. The only limitation is the fact that six presbyteries have so far failed to co-operate. We feel this is unfortunate, but we see no reason to change our plan. The Indiana plan has been suggested. This year Indiana gave 35 cents a member to Synodical Missions, our own Synod gave thirteen cents a member and Indiana gave 53 cents a member to the Home Board. We gave 80 cents a member. Taking the figures of the Assembly Minutes, Indiana gave 63

cents a member. New York $2.02. We need no new method but an old one newly applied, viz., the method of Systematic Beneficence. We may try our nostrums till dooms day,but until the churches learn to give systematically, the cause will languish. The methods of collecting money for missions now in use is a reflection on our intelligence and our sincerity. The Boards might as well give up all special appeals for a year and unite and endeavor to educate the people in the practice and principles of Systematic beneficence. If this matter could be projected into the pre-occupied minds of the christian men of this Synod, we believe there is conscience enough, consecration enough to carry on all needed work in the kingdom of Christ. We welcome the idea of an apportionment as a help in this direction. The whole question must be raised to a commanding place.

We must magnify missions, must honor the missionary. Brothers, if we want inspiration, want to be put to shame, want to be instructed and brought close to the realities of religion, the man to go to is the missionary. The servant of Christ who comes from his labors in the torrid heats of Africa or from the icy isolation of Alaska, has more to teach us than we can get from the brilliant pulpit orator or the theological professor. When he comes to us poorly clad, wearing perchance the castoff suit of some city minister or elder, prematurely old from hardships, bearing in his body as did Paul, the marks of the Lord Jesus, let us take off our hats to him, for he is our true hero, our best patriot, the richest asset of the church, man for man, there are none who are doing so much to educate, civilize, christianize this Country as the Home Missionary.

There are two encouraging signs in the eastern sky, one is that the only true christian church is the missionary church. The church that exists for itself alone is an organized fallacy.

Again there is a beautiful increasing spirit of unity and co-operation among christian churches. The day of division has passed,the era of good will has come. As the distinguished German said at the Boston Conference, "We are not here to hate with those who hate, but to love with those who love." Have we not here a golden gleam which tells us that the day dawns and the shadows flee away, and that we are coming to the day when all shall realize the Kingdoms of this world have become the kingdoms of our Lord Jesus Christ?

We recommend:

1. That the Synod approves the plan of apportionment as outlined by the Missionary Boards of the Church.

2. That we welcome the call of the Home Board for an additional 100,000 dollars and pledge ourselves as a Synod to raise our share of that sum.

The Committee on Foreign Missions, Rev. Cleland B. McAfee, D.D., chairman presented the following report which was accepted:

Your Committee has met twice during the year; once to lay out the

work, once to review the outcome. The news from the field is good. Four of our Presbyteries are on the foreign field—Chile, Eastern Persia, North Laos Siam. In two of these fields, Siam and Laos, we are entirely alone, no other church dividing responsibility with us. In Persia, no other American Church is at work, and only one other of any country, the Church Missionary Society of England. In Chile, we work with the Methodist Church, the Christian and Missionary Alliance of this country, and the inconsiderable South American Missionary Society of England. In the countries covered by these Presbyteries are 20,000,000 of the 100,000,000 people for whom our Church is fairly held responsible, and which the men of the Western Section of the Church in their Convention at Omaha, as well as the men in the Brotherhood Convention, solemnly accepted in the name of the Church, as its responsibility. With each of these Foreign Presbyteries, the committee has been in correspondence, giving assurance of the practical sympathy of the Synod. In each of the Presbyteries, except possibly that of Chile, there are just now peculiar conditions which call for the concern of the Synod, and for its fellowship with the brethren who are in the difficult field. No correspondence has been had with the Presbytery of Porto Rico, the thought being that in its first stages it might not be entirely wise to press the Foreign Mission obligation, which we hope will very soon become a real factor in the life of the Presbytery. Effort has been made to keep in connection by correspondence or visitation with the other twenty-five American Presbyteries of the Synod. By a curious obsession of the mails, which is very annoying, the Committee has failed to receive a reply to any communication addressed to certain of the Presbyterial chairmen. It is now definitely known, to our relief, that these chairmen are not dead, and we place the blame for our failure to receive their replies upon the U. S. Government. Our correspondence enables us to know the condition of Foreign Mission interest in most of the Presbyteries. Financially judged, the Assembly Minutes show that we have advanced $31,241 in the year, only four Presbyteries failing to share in the gain. The Board reports, however, through church offering and Sunday School gifts, a decrease of $17,000, in which fourteen Presbyteries took part, the other thirteen making gains. The fact is, however, that the year before was marked by an exceptional gift in New York Presbytery of over $20,000, which was not repeated this year. That exceptional gift is partly matched this year by an unusual gift in Utica Presbytery of $10,000, which we may hardly hope to have repeated next year. It would be possible perhaps to figure out that the normal gifts of the year have been equal to those of the preceding year. The ominous retreat of fourteen Presbyteries rather staggers us. We are trying to see if we can help prevent it another year. Our correspondence reveals that there are no unusual explanations for it, and there are no conditions restricting the Synod which would prevent a steady and strong advance in the coming year. Where advances have been made, they are in general the result of simple faithfulness, ingenuity, persistence and intelligent interest, commodities which are doubtless widely available.

The Committee co-operated with the Presbyteries in holding eight single-day conferences, at Jamaica, Buffalo, Rochester, Syracuse, Watertown, Elmira, Binghamton and Albany. These conferences touched at least the majority of the Presbyteries, and while the delay in their announcement and the failure to give wide advertising to them, together with the general rush of work, prevented large attendance, we have heard of some very good results from them. All were attended by the Rev. Dr. J. G. Dunlop, of Japan, who has received the thanks of the Committee, and deserves the assurance of the appreciation of the Synod. The Synodical conference on the 15th of October, preceding the Synod, was practical and informal, and has at any rate brought the workers nearer together. We have sought also to increase the interest within the Synod in the Leaders' Conference for the Eastern District of the Foreign Board, which is held annually at Pocono Pines, and has already proved resultful in adjoining Synods. The Treasurer of the Committee reports that he has received and expended, under the order of the Committee, $105.64 for the year's work, the large part of which was connected with the expenses of the conferences. It will be necessary for the work of the committee to be financed another year on somewhat the same basis.

We have found that the weakness of the Synod's condition in Foreign Missions lies in the organization of the Presbyterial Committee—not in their personnel, for in most instances they are composed of the best men in the Presbyteries, but in their organization, there is still an appreciable amount of pastoral indifference to deal with, and there is a very large amount of pastoral absorption in other duties which are equally pressing with the claims of Foreign Mission interest. There is also a considerable incubus of lay indifference, which is steadily lessening, but which still continues. All this means that the Presbyterial committees are still the important factor in the situation. In their organization, the chairman is apt to be the whole thing, which is fair neither to the chairman nor the "thing." Foreign Missions has become a much bigger thing than it was when some of us were youngsters and could do it all. To-day an organized committee has become essential. For that reason, the habit of changing the committee with the moon is to be deprecated. Synod's committee hopes during the coming year to give itself with some concern to this particular problem. In addition, we would like to press toward the Omaha standard in missionary benevolence, which calls for at least $5 a year per member for Foreign Missions. For this we will need the co-operation of the Presbyterial Committees, and we will be helped by the endorsement of Synod. The resolutions proposed for adoption have reference to the practical working of the Committee.

1. That the Rev. C. Waldo Cherry be appointed Chairman of Synod's Committee on Foreign Missions for the ensuing year, *vice* the present chairman, who is compelled to retire from the position; that the Rev. A. Russell Stevenson be appointed to the Committee, *vice* Rev. Henry W. Maier, removed from the Synod; that Synod appropriate $100, or so much thereof as

may be required, for the use of the Committee during the ensuing year, to be paid by the Treasurer upon order of the Treasurer of the Committee

2. That Synod endorse the proposal of the Committee to pay special heed to better organization of Presbyterial Committees during the year, with a view to larger efficiency.

3. That Synod recognize the justice of the so-called Omaha standard by which the Presbyterian Church is committed to the care of 100,000,000 unevangelized people in foreign lands, and to the five-fold increase in gifts and workers required to accomplish the task of their evangelization, and instruct the Committee to take steps to advance the Church toward that ideal

4. That Synod express gratification at the development of the Mission Study Movement, the Leaders' Conference at Pocono Pines, and the inauguration of the S. S. Dept. of the Foreign Board, instructing the Committee to aid in such work so far as it is able. The Synod hails with pleasure and hope the approaching Foreign Mission Convention of Presbyterian men in Philadelphia, Feb. 11–13, 1908, and urge such steps as may need to be taken to secure suitable representation therein for our churches.

5. That the Moderator be requested to convey to the Moderators of the four Presbyteries of this Synod on the Foreign field, the good wishes of the Synod, with assurance of our sense of fellowship in the work to which the members of those Presbyteries are in peculiar sense giving their lives, but which we consider our task equally with them.

Addresses were made by Rev. Ernest F. Hall and Dr. Alfred M. Sharrocks of Korea, Rev. A. Willard Cooper of Siam, the Rev. John Fox, D.D. and Rev. Josiah E. Kittredge, D.D. Prayer was offered by Rev. John F. Carson, D.D., after which the recommendations of the Committee were adopted.

After prayer, recess was taken until 2 o'clock P. M.

THURSDAY, October 17, 2 o'clock P.M.

Synod convened and was opened with prayer.

The Committee on Judicial Business presented the following recommendation with reference to the complaint against the Presbytery of Buffalo. The recommendation was adopted and is as follows:

Concerning the complaint against the Presbytery of Buffalo, by the Rev. R. J. Campbell and others, in the matter of the Blasdell church, your Judicial Committee, having examined the papers referred to it, and having heard both sides in the case, finds that the action of the Presbytery was in accordance with the Form of Government of the Presbyterian Church in the United

States, Chapter 10, Section 8. The Committee therefore recommends that the complaint be dismissed, and the action of the Buffalo Presbytery sustained.

The Committee reported no further business before it and at its request was discharged.

The Rev. Henry Ward, D.D., gave notice that he would take the proper steps to have the action of Synod reviewed by the General Assembly.

The Rev. John S. Thomas of San Francisco addressed the Synod in behalf of the Presbyterian churches and institutions on the Pacific Coast whose edifices were destroyed by earthquake and fire.

The Rev. Robert MacKenzie, D.D., was appointed a Committee of one to address by mail every congregation of the Synod regarding the needs of the San Francisco churches, the expense to be defrayed by the Synod.

The following were appointed the Committee on changing the boundaries of Presbyteries.

Rev. Messrs, William R. Richards, D.D., George Fairlee, Samuel W. Pratt, D.D., J. Wilford Jacks, D.D., A. Cameron MacKenzie, D.D., and William P. Swartz, Ph.D.

The Committee to nominate the Trustees and Examiners of Elmira College reported and the following persons recommended were duly elected by ballot:

Trustees of Elmira College: John Brand, Henry G. Merriam, F. M. Howell, Rev. David G. Burrell, D.D., Herman A. Carmer, and Mrs. Helen B. Turner, A.B.

Examiners of Elmira College: Rev. R. Lew Williams, Rev. Samuel W. Pratt, D.D., and Rev. Duncan Cameron.

The report of the Nominating Committee of the Woman's Synodical Society of Home Missions was presented, accepted and the nominations were ordered printed in the Appendix to the Minutes.

The report of the Woman's Home Missionary Society was read by the Stated Clerk and accepted and is as follows:

Financially we have made an increase in our gifts of over $400. The total amount raised was $79,657.82, including $14,438.31 given to the

Freedmen's Work. Nine hundred forty-five societies, Woman's, Young Ladies' and Bands report a membership of 33,051. These figures are only approximate, as many societies do not report the number of their members.

Only 271 Sabbath schools report contributions sent through our Presbyterial Societies to the Woman's Board. So instructive and even artistic are the missionary programs that the Woman's Synodical Society urges Pastors and Sunday School Superintendents to use them and take collections as near the stated time as possible.

The Helen A. Wells building, connected with the Mary Potter school at Oxford, N. C., erected and furnished by the gifts of our Woman's Synodical Society, was formally dedicated in May. It is a beautiful addition to the Potter plant at Oxford, and its completion afforded great joy to the Woman's Synodical Society.

This year we celebrate our twenty-fifth anniversary. With profound gratitude and rejoicing we report a sum total of contributions of money during these years of $1,494,056.25, and the box valuation during this time has been $911,707.65.

For the past record, we thank God, and with hope and confidence for even better things in the future, we enter on another year of labor for Christ, our beloved Church and our country.

Mr. Warren H. Wilson was appointed a Fraternal Delegate to the Working Men's Federation of New York.

The Committee to Nominate Visitors to colleges and seminaries presented the following report which was adopted:

Auburn Seminary: *Ministers.*—Frank W. Hill, Andrew V. V. Raymond, Ralph W. Brokaw; *Elders.*—Herman A. Carmer, E.G. Dusenbury, C. S. Butler.

Hamilton College: *Ministers.*—William M. Johnson, Charles G. Sewall, C. Waldo Cherry; *Elders.*—H. B. Graves, John N. Beach.

New York University: *Ministers.*—Charles G. Ellis, Robert G. Leetch, Benjamin T. Marshall; *Elders.*—Edwin A. Slosson, Carroll D. Parry.

The Committee on Temperance presented the following report which was accepted and after an address by Rev. John M. Fulton D. D., its recommendations were adopted:

The church at work will be a church at war. The Christian Church is more than a working force, it is an army. Its leader is a captain. His followers are soldiers—panoplied for war, enlisted under a banner, given marching orders.

The Gospel brings peace, but its method is through a sword. Peace is its sequel but the sword of truth is its gleaming signal. The Church is engaged in works of righteousness and in a holy war against sin. The fight is on, it has always been on, it will always be on, until the last enemy of righteousness has been conquered.

The greatest foe arrayed against the church today is the liquor traffic. These two forces are diametrically opposed in spirit, method and results. One is altruistic, the other egotistic; one is conscientious, the other unscrupulous; one blesses, the other curses. They differ as light from darkness. One purifies and the other pollutes; one ennobles and the other debases; one ruins, the other redeems; one is fighting for manhood, the other is fighting against manhood, and it is a battle royal.

In this engagement our church has stood in the front line. Her colors have continuously flown from advancing positions. She has been a leader in the Temperance movement. Her first minister on American soil, Francis Makemie, lifted his voice against intemperance. Her second General Assembly declared its purpose to aid in making men sober citizens of a free government. In 1812 she began an active campaign against excessive drinking. In 1829, she took her stand for total abstinence. In 1855, 1889 and 1890, she again took advanced positions declaring strongly in favor of prohibiting the traffic by law. These two principles she has inscribed in letters of unfading white on her banner of blue—total abstinence for the individual and the legal suppression of the traffic by the state and nation. For more than a century she has kept unsheathed and flashing in the sunlight of the world's notice, the sword of Temperance truth. In clear, sharp, ringing utterances from her General Assembly, her Synods and Presbyteries she has announced her position and summoned her membership to fall in line.

Consistently and persistently maintaining her ground of non-interference between church and state, refusing as an organization to enter the political arena or to be allied in any way with organizations which are so engaged, although sympathetic and appreciative respecting their work and usefulness, she has hammered away at the enemy in utterances which have crystallized in the growing sentiment of her constituency.

This has been her policy—agitate and educate. The General Assembly's Committee on Temperance last year sent out 15,000,000 pages of literature in seven languages free to Presbyterian organizations and at cost to those in sister denominations. It issued 100,000 pledge cards for the Sabbath schools which read: "For Christ and home and country. I hereby enroll myself a member of the Presbyterian Temperance Union and promise with divine help to abstain from all intoxicants as a beverage and to use my influence to abolish the drink habit and the liquor traffic." It has furnished temperance programs, temperance columns for the religious press, and temperance speakers who have won for Presbyterianism added laurels wherever throughout the land they have been heard.

Agitate, educate and finally federate has been her policy. At the call of our church, representatives of sixteen denominations met in Pittsburg, Pa., last January, and formulated a plan, which, if adopted by them all, will accomplish the unification of the Church Temperance forces. It is to be called the Inter-Church Temperance Council, whereby all the churches can be

federated in their work along temperance lines, making possible a concerted action and a more aggressive and successful campaign.

Thus our beloved church by agitation, by education, by attempted federation, is making her force felt in this battle with intemperance. It is a long fight and a hard one. We have met discouragements and defeats. We have passed through hours of depression when the battle seemed to be against us, but the present hour is full of cheer. The cause is winning. The colors are advancing. One southern state after another puts its enemy to rout and places on its statute books, Prohibitory Laws. We listen to the shouts of victory from other sections and our hearts are stirred with joy as counties and towns defeat the enemy with that modern machine gun whose bullets are ballots.

Agitate, educate, federate—and the day is coming when we shall eradicate.

Your committee submits the following recommendations:

1. That this Synod, recognizing the noble work being done by our General Assembly's Permanent Committee on Temperance and the splendid opportunities it offers for advancing the cause through its literature and speakers, heartily commends it to her ministers and churches.

2. That every pulpit in our church on the last Sabbath in November, or some convenient Sabbath, shall ring out its message of Temperance.

3. That the children in our Sabbath Schools shall be statedly asked to take our Temperance Pledge.

The Rev. Charles G. Ellis invited the Synod to hold its next stated Meeting in the (Rondout) Church, Kingston. The invitation was accepted with the hearty thanks of Synod and the Session of that church was appointed the Committee of Arrangements with power to add to their number.

The Committee on Finance presented the following report which was accepted and its recommendations were adopted:

Your committee has examined the report of the treasurer of the Synod, compared the vouchers with the charges, find the same correct and recommend its approval.

The following is the Treasurer's report for the year ending October 1, 1907.

Balance on hand	$2,030 50
From Presbyteries due October 1, 1906	348 68
From Presbyteries due October 1, 1907	633 79
Balance from Mechanics and Farmers Bank, Albany	52 40
Interest	60 33
Total	$3,125 70

Disbursements:	
Salary Stated Clerk	$400 00
Salary Permanent Clerk	150 00
Salary Temporary Clerk	20 00
Bond Treasurer Synodical Missions	20 00
Sexton, First Church, Lockport	10 00
Manhattan Storage Co	6 00
Elmira Examiners	46 38
Printing Minutes and Postage on same	188 10
Stationery and postage, Treasurer	3 50
Postage and stationery, Stated Clerk	18 77
Total expenditures	$862 75
Balance on hand October 1, 1907	$2,262 95
Due from five Presbyteries	$363 70

Your committee further recommend that to provide for the necessary expenses of the Synod, the several Presbyteries shall furnish for the ensuing year a per capita tax of five mills for each communicant, also that the amount of $8.50 disbursed by the treasurer for travelling expenses, be paid.

Also that the treasurer be directed to pay out of the treasury the sum of ten dollars to the sexton of the LaFayette Avenue Presbyterian Church of Brooklyn, N. Y., for his services in connection with this meeting of Synod.

The Moderator made the following announcement:

Notice has been given that an appeal or complaint will be made to the General Assembly against the action of Synod upon the complaint of certain members of the Presbytery of Buffalo, against the action of that body. In that case it is in order for the Synod to appoint a Committee to defend the action of the Synod.

The following persons were apponted such Committee, viz.: Rev. Henry T. McEwen, D.D., Rev. Rice V. Hunter, D.D., and Elder Charles S. Butler, D.D.S.

Rev. Walter Rockwood Ferris presented the following report on Publication and Sabbath School Work which was accepted. In this connection an address was made by Rev. Samuel McLanahan:

As to the work of the Board and its financial status full reports have been sent to all the churches. If these have met the usual Gehenna of the waste basket or more respectful sepulture on library shelves, it were useless to attempt any rescue or resurrection. Suffice it to say that the publication department, has turned over this year for the work of the Board in round figures $25,000. To those who have felt that this Board is a somewhat obsolete

combination of diverse interests, (and such feelings are by no means few), this statement may give food for thought and may cause regret that some of the other Boards have not a similar means of support, when the zeal of the faithful flags and the deficits draw near with menacing tread.

The work of the Board is many phased. The work among foreigners has been forced upon us. The need is patent to any thinking man, mindful of his country, his church, and his Christ. The number of colporteurs and publications in foreign languages is being continually increased. Last year's outlay for this work was $22,000. This year's must be greater. In the home Sabbath Schools, stress is laid upon a higher order of teaching and system of study. From the home schools, individual missions are being established, binding the two works into that mutually helpful relation, so successfully illustrated today on the Home and Foreign fields. A new secretary for Young People's work the Rev. Mr. Gelston, has been appointed, and good results are expected from that department. The interest rightfully centers, however, upon the frontier work, for upon this growth depends largely the future of our Church in the newer sections of our land. To illustrate : in twenty years, 2300 schools have been founded,and from these, 1500 churches have developed, It is often said that these churches are not Presbyterian. As a matter of fact, 1065 have organized as, and remain, Presbyterian, while 435 have gone into some other denomination, or gone out of existence.

To come more specifically to the work in, or rather by, our Synod, your Committee was handicapped at the outset. Last year the Board had a state representative, whose work was the development of interest and support throughout the state. This gentleman resigned shortly after the appointment of this committee, so that any comparison must make allowance for that loss. In spite of this fact, we report a distinct though small advance. We sent to every pastor in the state an appeal. We flanked that charge by correspondence with each Presbyterial chairman, who was in turn provided with an appeal to each individual church. These efforts, and believe me, they entailed no small amount of work, resulted in bringing only 27 new churches into line. That is, 452 responded this year, as against 425 last year; but an increase amounting to about $1000 resulted. Yet we submit that 452 churches, out of some 884 within the Synod, is hardly a worthy showing for the Empire state. We desire to express here appreciation of the work in Genesee Presbytery—the one Presbyterial committee which co-operated fully with us—and *told us so.*

Our plans for the future are definite. At the urgent request of the Presbytery of Boston a missionary is to be placed within its borders,—with the co-operation of the Home Board, if that is possible, without that co-operation, if we must go it alone. We intend to go after the 432 silent and unresponsive churches and get them to help, if possible. We ought to make their pastors objects of special prayer. We long for the time when all may awake to the joy of participation in a work so fundamental, so effectual, and so essential.

Rev. Judson Swift, D.D., presented the interests of the American Tract Society. And in connection with his address the following paper was adopted:

The Synod having heard the report of the American Tract Society, recognizes the unprecedented call for Christian literature in all mission fields, and congratulates the Society that it has published the Gospel Message in one hundred and seventy-four languages, dialects and characters. It appreciates its faithful and efficient service among the immigrants in providing Christian literature in the languages and dialects they speak, and its circulation of this literature by means of its colporteurs, who meet them on arrival and also follow them to their homes, thereby reaching both the children and adults.

It further recognizes the Society's indispensable service in creating and circulating literature in the Spanish language for work in the Island Possessions, and in all Spanish-speaking countries—many of the missionaries in Cuba and Porto Rico stating, "We could not do our work at all in the Islands without the Spanish publications of the American Tract Society."

The Hindu, Chinese and Japanese youth are pleading for literature, and the Synod rejoices that the American Tract Society has rendered invaluable aid at the foreign mission stations through its cash appropriations and in helping to furnish printing presses and electrotypes, thereby creating a vernacular literature for the use of the missionaries of all denominations.

Resolved, that the Synod renews former recommendations and urges that the American Tract Society be included in the donations both of the Churches and individuals; that each Presbytery appoint a standing Committee to forward this needed work, and that each congregation make an annual offering to the Society.

The Rev. J. Wilford Jacks, D.D., of the Presbytery of Geneva, was re-elected Stated Clerk, Rev. Daniel A. Ferguson, D.D., of the Presbytery of St. Lawrence, Permanent Clerk, and Elder John T. D. Blackburn, of the Presbytery of Albany, was chosen Treasurer, all for the full term of five years.

Rev. John Fox, D.D., Secretary of the American Bible Society addressed the Synod in behalf of that cause.

The Committee on the Minutes of the General Assembly presented the following report which was accepted:

Your Committee on the Minutes of the General Assembly notes with satisfaction that the present meeting of the Synod of New York is in perfect accord with the various recommendations made by the General Assembly. Already special emphasis has been placed upon evangelistic and missionary activities.

We recognize the enlargement of the church, the responsibility by the

union with the Cumberland Presbyterian, and our sympathies and prayers are with the former members of that body who need so much patience in bearing with those who refuse to unite.

We bespeak the hearty co-operation of all in the work of the Presbyterian Brotherhood, in view of its vast opportunities and possibilities for good.

With great rapidity the churches of our country are growing closer together for the prosecution of work which they can do better unitedly than separately. The large share the Presbyterian Church has had in these federrated movements leads us to urge the members of this body to give increasing emphasis to our historic doctrine of the Church Universal as composed of "All that profess the true religion, together with their children." To the end that Christian unity so necessary to the world's acceptance of Christ as Saviour and Lord shall be speedily consummated, we urge in accordance with the recommendation of the Moderator of the General Assembly that during the Week of Prayer, January 5–12, 1908, special petitions be offered that the Spirit of God abide in mighty power upon us and all true believers throughout the world.

The Committee to collate the Reports of the Committees on the Records of the Presbyteries reported, recommending, that the records of the following presbyteries be approved:

Albany, Binghamton, Brooklyn, Buffalo, Cayuga, Champlain, Chemung, Eastern Persia, Genesee, Geneva, Hudson, Long Island, Lyons, New York, Niagara, North River, Otsego, Porto Rico, Rochester, St. Lawrence, Steuben, Syracuse, Troy, Utica, Westchester.

The report was adopted.

The Committee further reported as follows and the report was adopted: The records of the Presbytery of Boston were examined and recommended for approval with the following exception:

That the Presbytery took exception to the records of the Fourth Church of Boston, because of the insertion of printed matter instead of engrossing with the pen, as the insertion of printed matter is permissable. See Digest, page 254, paragraph H., Section 3, and paragraph 9.

The records of the following Presbyteries were not presented: Chile, Columbia, Nassau, North Laos and Siam.

The following action was taken:

Inasmuch as there is a growing conviction that the salary of Presbyterian ministers is below the standard which should be maintained in this country,

Resolved, That a Committee of seven, consisting of four ministers and three elders be appointed to take into consideration the matter of minister's salaries, and report to the Synod of 1908, some practical plan of adjustment.

The following were named as the Committee: Rev. John F. Carson, D.D; Rev. William R. Taylor, D.D.; Rev. J. Ross Stevenson, D.D.; Rev. Charles A. Richmond, D.D.; Elders.—William McCarrell, William R. Thompson, Charles E. Walbridge.

The following resolution was adopted:

That a Committee of five be appointed to take into consideration the work of the Presbyterian Brotherhood, to enter into correspondence with the Presbyterial Committees on the Brotherhood, and to report to the Synod of 1908 on the possible relation of the Synod to the work of the Brotherhood.

The following Committee was appointed in accord with this resolution: Rev. John F. Carson, D.D., Rev. William H. Adams, Von Ogden Vogt, Frederick A. Wallis, and Henry L. Smith.

The following action was taken:

The Synod of New York again and with added emphasis recommends its Presbyteries and Churches to give generous support by their prayers and gifts to the American Bible Society, the indispensable ally and helper of all our Missions and Missionaries.

On motion of Rev. William R. Richards, D.D., the following action was taken:

The Synod of New York at the close of its session desires to express its thanks to those whose hospitalities have made the meeting delightful to us all.

Brooklyn has long been distinguished the world over, for the eloquence of its preachers, and the efficiency of its churches. This is *a church* which has been distinguished in these respects even among the churches of this city. We have counted it a high honor to tarry awhile in a place of such blessed memories and associations.

Especially have we thanked God for that good soldier of Jesus Christ, with whom has been identified so much of the splendid history of this church and who after long years of service for God and man, is still spared to cheer us with the benediction of his presence. He and we rejoice together in the assurance, that even the brightest chapters of this past history stand as promises and prophecy of still larger things to come to this church, in the days ahead.

With this confident expectation, we now express our hearty thanks to the LaFayette Avenue Church, Pastor, officers and members, and to all others who have shown us kindness here, praying that God's rich blessing may rest upon them and upon us all.

The Committee on Leave of Absence reported that the following members of Synod had been permitted, for adequate reasons, to withdraw before the close of the sessions, and the report was accepted:

Presbytery of Albany: *Elder*—Edward M. Cameron.
Binghamton: *Minister*—Edward W. Lake.
Champlain: *Ministers*—Joseph Gamble, Aaron W. Maddox.
Chemung: *Elder*—Emmett B. Russell.
Long Island: *Minister*—Jacob E. Mallman; *Elder*—Scudder Smith.
New York: *Ministers*—Anthony H. Evans, Maitland Bartlett; *Elder*—Roger H. Williams.
Niagara: *Minister*—Berthel Kofoed.
Otsego: *Minister*—James C. Russell.
Rochester: *Minister*—Josiah E. Kittredge; *Elder*—Frederick S. Miller.
Steuben: *Elders*—Hyatt C. Hatch, Thomas C. Wall.
Syracuse: *Minister*—Alvin E. Magary.
Troy: *Minister*—William H. Sybrandt; *Elder*—William R. Ottman.
Utica: *Minister*—Ralph W. Brokaw.
Westchester: *Ministers*—Robert G. McGregor, William J. Cumming; *Elders*—Benjamin Weed, George W. Abrams, Edwin A. Slosson.

The Treasurer was authorized to pay the usual salaries and expenses.

The several Standing Committees were called, and having no further business to present, were discharged.

Rev. Cleland B. McAfee, D. D., made a few remarks appropriate to the closing hour of Synod.

A vote of thanks was tendered the Moderator for his fairness and efficiency in the chair on this occasion.

The roll was called and the following delegates were found to be absent without the permission of the Synod.

Presbytery of Binghamton: *Elder*—Charles F. Anderson.
Brooklyn: *Ministers*—Joseph D. Burrell, Allan D. Carlile; *Elder*—Walter McDougall.
Buffalo: *Minister*—John S. Wolff; *Elder*—Frank Hall.
Hudson: *Minister*—Robert H. McCready.
Nassau: *Elder*—James S. Cooley.
New York: *Elders*—Thomas Cochrane, William H. Smith, Theodore W. Morris.
Syracuse: *Elder*—Albert R. Walker.
Utica: *Minister*—George O. Phelps.

The minutes were read and approved.

The business having been completed, the Synod adjourned to meet in the Rondout Church, Kingston, N. Y., on Tuesday, the twentieth of October, A. D. 1908, at half past seven o'clock P. M.

Concluded with prayer and the Apostolic Benediction.

DANIEL A. FERGUSON,
Permanent Clerk.

ATTEST:

J. WILFORD JACKS,
Stated Clerk.

Appendix.

I. REPORT OF THE PRESBYTERIES.

I. **The Presbytery of Albany** consists of sixty-six ministers and fifty-one churches.

Ministers received:

January 29, 1907, Rev. William C. Spicer from the Presbytery of Utica;
April 16, Rev. Charles Grenville Sewall from the Presbytery of Utica;
June 18, Rev. Joseph H. Hunsberger from the Presbytery of Rochester; Rev. J. Howard Nicholls from the Presbytery of Columbia;
September 17, Rev. James D. Cameron from the Presbytery of Otsego.

Pastoral relations dissolved:

December 11, 1906, between Rev. Robert I. MacBride and the Greenbush Church; between Rev. John J. Lawrence and the State St. Church of Albany;
January 29, 1907, between Rev. Edward R. James and the Charlton Church;
April 1,between Rev.Henry W.Maier and the Schenectady Union Church;
May 10, between Rev. William Force Whitaker, D.D., and the Albany First Church;
September 30, between Rev. William A. Beecher and the Rensselaerville Church.

Ordination:

April 19, 1907, Thomas Kirkwood.

Installations:

January 29, 1907, Rev. Edward R. James over the Greenbush Church;
February 20, Rev. William C. Spicer over the Gloversville First Church;
May 16, Rev. Chas. Grenville Sewall over the State St. Church of Albany;
May 23, Rev. Samuel G. Parent over the Mariaville Church;
Sept. 25, Rev. Jas. D. Cameron over the Corinth Church.

Ministers dismissed:

December 11, 1906, Rev. Robert I. Mac Bride to the Presbytery of Hudson, and Rev. John J. Lawrence to the Presbytery of Binghamton;
April 1, 1907, Rev. Henry W. Maier to the Central Conference of Congregational Churches of Connecticut;
April 16, Rev. Joseph H. France, D.D., to the Presbytery of Geneva;
May 10, Rev. William Force Whitaker, D.D., to the Presbytery of Elizabeth;

September 17, Rev. Thomas Kirkwood to the Presbytery of Troy.
December 8, 1906, The Greenbush Church Edifice was destroyed by fire.

II. **The Presbytery of Binghamton** consists of thirty-four ministers and thirty-two churches.

Ministers received:

April 15, 1907, Rev. George N. McDonald from the Susquehanna Association of Congregational Churches, and Rev. William Wylie from the Presbytery of Chemung;
April 16, Rev. John Jones Lawrence from the Presbytery of Albany;
September 17, Rev. David F. Giles from the Presbytery of Lackawanna.

Pastoral relations dissolved:

September 17, 1907, between Rev. Orville Theodore Fletcher and the Broad Avenue Church of Binghamton, between Rev. Robert Clements and the Church of Cortland.

Installations:

May 13, 1907, Rev. John Jones Lawrence over the First Church of Binghamton.

Ministers dismissed:

April 15, 1907, Rev. John Campbell to the Presbytery of Rio Grande;
September 16, Rev. E. Trevor Cooke to the Presbytery of Erie, and Rev. James B. Cody to the Presbytery of Lackawanna;
September 17, Rev. Orville T. Fletcher to the Presbytery of Albany, and Rev. Robert Clements to the Presbytery of Erie.

Church enrolled:

Endicott, organized October 18, 1906.

Church declared extinct:

April 16, 1907, Apalachin.

Death:

July 13, 1907, Rev. William T. Doubleday, aged 89 years and 3 months.

III. **The Presbytery of Boston** consists of fifty-six ministers and thirty-nine churches and has under its care four candidates.

Ministers received:

December 17, 1906, Rev. John P. Richardson from the Derry-Hollis Association of Congregational and Presbyterian Ministers, New Hampshire;
October 1, 1907, Rev. John Wesley MacCallum from the Presbytery of Chester, and Rev. William A. Fraser from the Presbytery of Sydney, Canada.

Licentiate received:

December 17, 1906, William J. Ballou from the Hartford Association of Congregational ministers.

Candidates taken under care of Presbytery:
December 17, 1906, Gregory A. Sherajan from the Presbytery of New York;
April 16, 1907, Oscar Maddaus from the Presbytery of Brooklyn;
October 1, John M. MacQuarrie.

Candidates licensed:
December 17, 1906, Gregory A. Sherajan;
April 17, 1907, David Henry Johnston;
October 1, Oscar Maddaus.

Pastoral relations dissolved:
April 16, 1907, Rev. Warren R. Cochrane, D.D., and the Church at Antrim (after forty years' duration);
May 27, between Rev. Daniel J. Many, Jr., and the Westminster Church, Manchester;
October 1, between Rev. Samuel Turner Foster and the First Church at Haverhill.

Ordinations:
December 17, 1906, William J. Ballou and Gregory Sherajan;
April 17, 1907, David Henry Johnston;
October 1, Oscar Maddaus.

Ministers dismissed:
April 16, 1907, Rev. Thomas Rowan to the Presbytery of Rathfieland, Ireland;
April 17, Rev. David Henry Johnston to the Presbytery of Wooster;
May 27, Rev. Daniel J. Many, Jr., to the Presbytery of St. Lawrence;
October 1, Rev. Samuel Turner Foster to the Presbytery of New York, Reformed Presbyterian Church, and Rev. Oscar Maddaus to the North Classis of Long Island, Reformed Church.

IV. **The Presbytery of Brooklyn** consists of ninety-two ministers, forty-three churches and has under its care six licentiates and twenty-two candidates.

Ministers received:
November 26, 1906, Rev. Stefano D. Testa, from Manhattan Congregational Association, and Rev. H. Baldwin Roberts, from the Presbytery of Nassau;
December 24, Rev. John J. MacDonald, from Taunton Association of Congregational Ministers;
February 25, 1907, Rev. Milton S. Littlefield, from the Presbytery of New York;
May 27, Rev. Richard G. McCarthy from the Presbytery of St. Lawrence;
June 24, Rev. Francis E. Smith from the Presbytery of Hudson.

Candidates enrolled:
January 28, 1907, John G. Holdcroft;
April 22, William Sinclair, and B. O. Satterwhite;
May 27, Newell J. Elliott.

Candidates licensed:
May 27, 1907, Newell J. Elliott;
June 24, William Sinclair, and Herbert H. Field.

Pastoral dissolutions:
May 27, 1907, between Rev. Daniel H. Overton and Green Avenue Church;
September 23, between Rev. Arthur H. Rennie and Glenmore Ave. Church;
June 24, between Rev. William J. Hutchins and Bedford Church;

Ordinations:
May 31, 1907, Newell J. Elliott;
June 26, William Sinclair, and William J. Wilkinson.

Installations:
December 13, 1906, Rev. H. Baldwin Roberts over the Borough Park Church;
February 13, 1907, Rev. Lynn P. Armstrong over the Cuyler Church;
March 21, Rev. Milton S. Littlefield over the Bay Ridge Church.

Ministers dismissed:
October 22, 1906, Rev. Earl C. Cleeland to the Presbytery of New York;
November 26, Rev. James A. McCague to the Presbytery of New York;
December 24, Rev. Charles N. Cate to the Presbytery of Westchester;
June 28, 1907, Rev. William J. Wilkinson to the Presbytery of Philadelphia, North.

Licentiates and candidates transferred:
March 25, 1907, Licentiate J. P. Gillespie to the Presbytery of Westchester;
April 8, Candidate Oscar Maddaus to the Presbytery of Boston;
June 24, Licentiate Herbert H. Field to the Presbytery of Nassau.

Name dropped from roll:
April 8, 1907, E. Lawrence Hunt demitted the ministry.

Churches enrolled:
January 3, 1907, Cuyler Presbyterian Church;
January 30, Church of our Father.

Miscellaneous:
April 8, 1907, Parkside Church dropped from the roll;
September 23, Bethesda Church dissolved.

V. **The Presbytery of Buffalo** consists of sixty-two ministers, fifty-seven churches and has under its care two licentiates, two lay evangelists and six candidates.

Ministers received:

December 4, 1906, Rev. Charles H. Scholey from the Presbytery of New York; Rev. Charles H. Couch from the Central Ohio Congregational Conference, and Rev. Frederick L. Greene from the Presbytery of Baltimore;

June 3, 1907, Rev. W. Hamilton Benham from the Episcopal Church, and Rev. John W. Harmon from the Illinois Conference Evangelical Association;

October 8, Rev. Ralph Kiddoo Hickok from the Presbytery of New York.

Candidate taken under care of Presbytery:

October 8, 1907, Frederick E. Kimanocsy.

Candidate licensed:

April 16, 1907, Merton F. Fales.

Pastoral relations dissolved:

February 4, 1907, between Rev. Frank M. Weston and the Church at Ellicottville;

April 16, between Rev. William P. Schell and the Church at Springville; between Rev. Robert B. Adams and Bethany Church, Buffalo;

July 12, between Rev. Charles Hamilton and Kenmore Church, Buffalo, between Rev. Arthur T. Vail and the Church of the Covenant, Buffalo;

October 7, between Rev. Frank E. Van Wie and the Church at Sherman.

Ordinations:

June 3, 1907, Rudolph C. Stoll and Henry Hopkins Hubbell;

June 4, John S. Wolff.

Installations:

October, 1906, Rev. Peter McDonald over Park Church, Buffalo;

December 20, Rev. Charles H. Couch over West Ave, Church, Buffalo;

June 3, 1907, Rev. Harry S. Hubbell over the Church at Springville;

June 4, Rev. John S. Wolff over the Church at Ellicottville;

June 11, Rev. Robert G. Freeman over the LaFayette Ave. Church, Buffalo.

Ministers dismissed:

December 4, 1906, Rev. Hector W. Cowan to the Presbytery of Otsego;

February 4, 1907, Rev. Frank M. Weston to the Presbytery of Rochester;

April 16, Rev. Charles H. Scholey to the Presbytery of Nassau, and Rev. William P. Schell to the Presbytery of Geneva;

October 8, Rev. Charles E. Hoyt to the Presbytery of Columbia, and Rev. Frank E. Van Wie to the Presbytery of Steuben.

Churches enrolled:

March 11, 1907, Bethel Presbyterian Church, West Seneca;

April 16, First Presbyterian Church, Crittenden.

VI. **The Presbytery of Cayuga** consists of thirty-five ministers, twenty-three churches and has under its care five licentiates and four candidates.

Ministers received:

November 20, 1906, Rev. Albert R. Crawford from the Presbytery of Genesee;

October 8, 1907, Rev. Vernon N. Yergin from the Presbytery of Lyons; Rev. Randal Pease from the Presbytery of St. Lawrence, and Rev. William S. Crane from the Presbytery of Geneva.

Candidates taken under care of Presbytery:

November 20, 1906, Charles L. Duncan, Winifred P. Moody; Henry T. Caskey, and Edward A. Renich from the Presbytery of Bloomington;

April 9, 1907, Emanuel J. Kallina from the Presbytery of New Brunswick;

October 8, Henry C. Nation from the Presbytery of New Albany; John E. Flemming from the Presbytery of Boston, and Donald H. McKenzie on examination.

Candidates licensed:

November 20, 1906, Willard F. Randolph;

April 9, 1907, Frank W. Moore, Edward A. Renick, Winfred P. Moody, Henry T. Caskey, and Charles L. Duncan.

Licentiate received:

November 20, 1906, Isaac Fleming from the Presbytery of Boston.

Pastoral relations dissolved:

April 9, 1907, Rev. Frederick S. Campbell and the Church at Cato;

June 10, Rev. William E. Roe, D.D., and the Calvary Church, Auburn.

Ordinations:

November 30, 1906, Isaac Fleming as an Evangelist;

May 7, 1907, Lansing P. Bloom, Ora F. Gardiner, and Frank W. Moore as Evangelists.

Ministers dismissed:

April 8, 1907, Rev. Samuel G. Palmer to the Presbytery of Syracuse;

April 9, Rev. Frederick S. Campbell to the Presbytery of Columbia; Rev. John Sharp to the Presbytery of St. Lawrence, and Rev. Frank O. Emerson to the Presbytery of Corisco;

May 7, Rev. Robert A. Rayson, Ph.D., to the Presbytery of Algonia, Canada;

June 10, Rev. William E. Roe, D.D., to the Presbytery of Olympia.

Licentiates transferred:

April 9, 1907, John R. Fraser to the Presbytery of St. Lawrence; Willard F. Randolph to the Presbytery of Utica; Leonard V. C. Mytton to the

Presbytery of Newark, and Frank O. Leonard to the Presbytery of Utah.

Names dropped from the roll:

November 20, 1906, Licentiate Joel D. Hunter;

April 9, 1907, Licentiate John M. Lamont.

June 10, 1907, Rev. Frederick W. Palmer chosen Stated Clerk protem, in place of Rev. William E. Roe, resigned.

VII. **The Presbytery of Champlain** consists of nineteen ministers and twenty churches and has under its care two candidates for the ministry.

Minister received:

April 9, 1907, Rev. Edward C. Wiley from the Presbytery of Hudson.

Candidate taken under care of Presbytery:

September 18, 1907, George Irving.

Pastoral relations dissolved:

April 10, 1907, between Rev. John J. Cameron and the Churches at Constable and Westville;

September 17, 1907, between Rev. Joseph Gamble D.D., and the Church at Plattsburg, to take effect November 4, 1907.

Installation:

June 18, 1907, Rev. Edward C. Wiley over the Churches at Burke and Belmont.

Ministers dismissed:

April 10, 1907, Rev. John J. Cameron to the Presbytery of Lithbridge of the Presbyterian Church of Canada.

Death:

January 18, 1907, Rev. Francis Pile at Peru, New York, aged seventy-four years.

VIII. **The Presbytery of Chemung** consists of twenty-three ministers and twenty-three churches and has under its care two licentiates.

Ministers received:

October 8, 1906, Rev. James R. Robinson from the Presbytery of Cayuga;

September 16, 1907, Rev. Joseph H. Ralston from the Presbytery of Pittsburg;

September 17, Rev. Charles T. White, D.D., from the Presbytery of White Water.

Candidate received:

April 15, 1907, W. C. Falconer from the Presbytery of Wooster.

Candidates licensed:

April 16, 1907, F. LeRoy McCauley;

September 17, W. C. Falconer.

Pastoral relation dissolved:
September 1, 1907, between Rev. Abbott G. Wilcox and the Church at Dundee.

Minister dismissed:
September 1, 1907, Rev. Abbott T. Wilcox to the Presbytery of Athens.

Minister deceased:
July 15, 1907, Rev. John C. Calnon, D.D.

IX. **The Presbytery of Chile** consists of thirteen ministers, fifteen churches and has under its care four licentiates, ten local evangelists and one candidate.

X. **The Presbytery of Columbia** consists of sixteen ministers, nineteen churches and has under its care one local evangelist and one candidate.

No further report received.

XI. **The Presbytery of Eastern Persia** consists of twelve ministers and four churches.

XII. **The Presbytery of Genesee** consists of twenty-two ministers and nineteen churches.

Ministers received:
March 11, 1906, Rev. Elliot Field from the Presbytery of New Castle;
September 17, 1907, Rev. John J. Francis, D.D., from the Presbytery of Ebenezer.

Candidate taken under care of Presbytery:
April 16, 1907, Frederick S. Eastman.

Candidate licensed:
April 16, 1907, Frederick S. Eastman.

Pastoral relation dissolved:
April 16, 1907, between Rev. Arthur E. Brigden and the Church at Attica.

Ordination:
April 16, 1907, Frederick S. Eastman.

Minister dismissed:
April 16, 1907, Rev. Frederick S. Eastman to the Presbytery of Minnewaukon.

XIII. **The Presbytery of Geneva** consists of twenty-seven ministers and twenty churches and has under its care one licentiate and one candidate.

Ministers received:
April 16, 1907, Rev. Joseph H. France, D.D., from the Presbytery of Albany;
May 13, Rev. William P. Schell from the Presbytery of Buffalo;
September 17, Rev. Charles M. Herrick from the Presbytery of Rochester.

Candidate licensed:

April 17, 1907, Lindsay S. B. Hadley.

Pastoral relations dissolved:

December 10, 1906, between Rev. H. Grant Person and the Church at Seneca Falls;

April 17, 1907, between Rev. N. Beall Remick, D.D., and the North Church, Geneva;

May 27, between Rev. John Q. Adams and the Church at Waterloo;

September 17, between Rev. William S. Crane and the Memorial Church, Bellona.

Installations:

November 5, 1906, Rev. Samuel C. Gunn, D.D., over the Church at Romulus;

June 13, 1907, Rev. William P. Schell over the Church at Seneca Falls.

Ministers dismissed:

December 10, 1906, Rev. H. Grant Person to the Suffolk West Congregational Association of Massachusetts;

April 16, 1907, Rev. John C. Ball to the Presbytery of Steuben;

September 17, Rev. William S. Crane to the Presbytery of Cayuga, and Rev. George Nicholls to the Presbytery of Otsego.

Church dissolved:

November 5, 1906, the Church at Branchport was declared extinct.

XIV. **The Presbytery of Hudson** consists of forty-eight ministers, forty-six churches and has two candidates under its care.

Ministers received:

February 13, 1907, Rev. Robert I. McBride from the Presbytery of Albany, and Rev. Nicholas S. Becker from the Presbytery of Jersey City;

July 15, Rev. Joseph Z. Faivre from the Presbytery of Dubuque; Rev. E. Van Dyke Wight from the Presbytery of Hastings, and Rev. Thomas Burns from the Presbytery of Lehigh;

September 16, Rev. Wesley W. Cole and Rev. Frank C. Shultis from the Presbytery of Otsego, and Rev. Emory C. Webster from the Presbytery of Morris and Orange, and Rev. Thomas C. Bell from the Genesee Conference of the M. E. Church;

Pastoral relations dissolved:

December 17, 1906, between Rev. Edward C. Wiley and the Scotchtown Church;

February 13, 1907, between Rev. Otto R. W. Klose and the Cochecton Church;

June 3, between Rev. John A. McCallum and the Washingtonville Church.

Ordination:

July 29, 1907, J. K. Karl Stadelman.

Installations:

March 5, 1907, Rev. Robert I. MacBride over the Stony Point Church;
June 26, Rev. Nicholas S. Becker over the Circleville Church;
July 16, Rev. E. Van Dyke Wight over the Westminster Church;
July 29, Rev. J. K. Karl Stadelman over the Jeffersonville Church;
July 30, Rev. Thomas Burns over the Florida Church;
September 25, Rev. Joseph Z. Faivre over the Unionville Church.

Ministers dismissed:

December 17, 1906, Rev. Edward C. Wiley to the Presbytery of Champlain;
February 13, 1907, Rev. Otto R. W. Klose to the Presbytery of Otsego;
April 15, Rev. Francis E. Smith to the Presbytery of Brooklyn, and Rev. Jacob Klaase to the Presbytery of Grand Rapids;
July 15, Rev. Edwin P. Essick and Rev. Lewis O. Leary, Ph.D., to the Presbytery of Westchester;
September 16, Rev. John A. McCallum to the Presbytery of Philadelphia North, and Rev. William M. Yeomans to the Presbytery of Binghamton.

Name dropped from the roll:

November 20, 1906, Edward J. Abbott.

XV. **The Presbytery of Long Island** consists of twenty-seven ministers, twenty-three churches and has under its care one licentiate and three candidates.

Ministers received:

April 23, 1907, Rev. Frederick E. Allen from the New London County Association of Congregational ministers, and Rev. Albert L. Kelley from the Presbytery of Boston;
September 24, Rev. Beverly M. Ward from the Presbytery of White River;
October 1, Rev. Allan D. Baillie from the Presbytery of Alton.

Candidates taken under care of Presbytery:

April 23, 1907, Licentiate Marcus S. Fulton and Edward H. Jones;
September 24, Robert J. Power.

Pastoral relations dissolved:

July 9, 1907, between Rev. Frank H. Allen and the Sag Harbor Church;
September 24, between Rev. George C. Edson and the Amagansett Church.

Ministers dismissed:

July 9, 1907, Rev. Samuel J. Onque to the Presbytery of White River;
September 24, Rev. George C. Edson to the Presbytery of Brooklyn.

XVI. **The Presbytery of Lyons** consists of nineteen ministers and seventeen churches.

Minister received:

April 8, 1907, Rev. Alpheus P. Meeker, Ph.D., from the Presbytery of Buffalo.

Pastoral relations dissolved:

September 18, 1907, between Rev. Vernon N. Yergin and the Church of Clyde; Rev. Theodore S. Day and the Church at Victory; Rev. Don G. Husted and the Church of Huron, and the Rev. Henry C. Millard and the Church at Ontario Center.

Installation:

May 7, 1907, Rev. Alpheus P. Meeker over the Church at Fairville.

Ministers dismissed:

April 9, 1907, Rev. Reuel A. Ward to the Presbytery of West Florida;

September 18, Rev. Vernon N. Yergin to the Presbytery of Cayuga; Rev. Henry C. Millard to the Presbytery of Niagara, and Rev. Caleb H. Rodney to the Presbytery of Rochester.

Dropped from roll:

September 18, 1907, Rev. Don G. Husted.

Deceased:

Rev. Halsey B. Stevenson.

Rev. David B. McMurdy elected Stated Clerk vice Rev. Vernon N. Yergin resigned.

XVII. **The Presbytery of Nassau** consists of thirty-three ministers, twenty-one churches and has under its care one local evangelist, one licentiate and one candidate.

Ministers received:

December 10, 1906, Rev. William J. Darby from the Presbytery of Indiana;

June 10, 1907, Rev. Daniel W. Skellinger from the Presbytery of Washington, and Rev. Charles H. Scholey from the Presbytery of Buffalo;

October 8, Rev. Arthur H. Rennie from the Presbytery of Brooklyn.

Candidate taken under care of Presbytery:

April 9, 1907, Gordon M. Russell.

Candidate licensed:

June 10, Gordon M. Russell.

Pastoral relation dissolved:

October 9, 1906, between Rev. Albert L. Mershon and the Church of Astoria.

Ordination:

September 12, 1907, Herbert H. Field.

Installations:

October 31, 1906, Rev. David Yule over the Newtown Church;

December 19, Rev. William M. Darby over the Astoria Church;
June 27, 1907, Rev. Daniel W. Skellinger over the Richmond Hill Church;
September 12, Rev. Herbert H. Field over the Flushing Church.

Ministers dismissed:
November 20, 1906, Rev. Harry B. Roberts to the Presbytery of Brooklyn;
April 9, 1907, Rev. Allen F. Decamp to the San Jose Presbytery;
October 8, Rev. Daniel Martin to the Presbytery of San Antonio, and Rev. Albert L. Mershon to the Brooklyn Presbytery.

Licentiate received:
September 12, 1907, Herbert H. Field from Brooklyn Presbytery.

Churches enrolled:
December 10, 1906, Richmond Hill;
April 9, 1907, St. Albans.

Deceased:
July 14, 1907, Rev. Edward B. French, at Harwich, Mass., in the 74th year of his age.

XVIII. **The Presbytery of New York** consists of one hundred and eighty-one ministers, fifty-five churches and has under its care three licentiates and ten candidates.

Ministers received:
November 12, 1906, Rev. Earl C. Cleeland, and Rev. Morris Frank from the Presbytery of Brooklyn;
January 14, 1907, Rev. George R. Montgomery from the Fairfield East Consociation of Congregational Churches, and Rev. James A. McCague from the Presbytery of Brooklyn;
February 11, Rev. Maitland Bartlett from the Presbytery of West Jersey;
Rev. Harlan G. Mendenhall from the Presbytery of Elizabeth; Rev. Matthew F. Johnston from the Presbytery of New Brunswick; Rev. J. Garland Hamner, Jr., from the Classis of Bergen, and Rev. Charles Stelzle from the Presbytery of Chicago;
March 11, Rev. Edward G. Thurber from the Presbytery of Syracuse;
April 8, Rev. Alexander Alison from the Presbytery of Philadelphia North; Rev. Walter B. Floyd from the Presbytery of St. Louis, and Rev. Irving D. Wildey from the Presbytery of North River;
June 10, Rev. William Wallace Ketchum from the Presbytery of Lackawanna, and Rev. Walter Laidlaw from the Classis of New York.

Candidates taken under care of Presbytery:
April 8, 1907, Samuel Joseph Branch and Agatino Santuccio;
September 30, Gustavus J. D'Anchise, Luigi Moxedano, Francesco Romeo and Benjamin F. Glasco.

Candidates licensed:

April 8, 1907, Aurelio Cantafio and William Moll Case;

June 10, Edmund DeLong Lucas and Robert Service Steen.

Pastoral relations dissolved:

January 1, 1907, between the Rev. Pleasant Hunter and the Fourth Church;

February 24, between the Rev. Milton S. Littlefield and the First Union Church.

Ordinations:

February 11, 1907, Amos Isaac Dushaw as an Evangelist.

Installations:

December 4, 1906, Rev. William Payne Shriver over the Northminster Church;

February 28, 1907, Rev. Maitland Bartlett over the West Farms Church, and Rev. Harlan G. Mendenhall over the Westminster Church;

October 10, Rev. James Cromie over the Woodstock Church.

Ministers dismissed:

November 12, 1906, Rev. Charles H. Scholey to the Presbytery of Buffalo;

February 4, 1907, Rev. Pleasant Hunter to the Presbytery of Newark;

February 24, Rev. Milton S. Littlefield to the Presbytery of Brooklyn;

March 11, Rev. George Fletcher McAfee to the Presbytery of Schuyler;

September 30, Rev. Andrew A. Dinsmore to the Presbytery of Brooklyn, and Rev. Ralph K. Hickok to the Presbytery of Buffalo.

Licentiates and candidates transferred:

June 14, 1907, Samuel J. Branch, candidate to the Presbytery of Hudson;

September 3, Robert Service Steen, licentiate to the Presbytery of Morris and Orange.

Ministers deceased:

October 8, 1906, Rev. George Power Merrett in New York City, in the 33rd year of his age;

November 25, Rev. Theodore A. Legget, D.D., at West New Brighton, N. Y., in the 61st year of his age;

December 1, Rev. John Lloyd Lee, Ph.D., D.D., at Asbury Park, N. J., in the 44th year of his age;

January 26, 1907, Rev. Henry Martyn Field, D.D., at Stockbridge, Mass., in the 85th year of his age;

April 18, Rev. Charles Huntington Gardner, Ph. D., in New York City, aged 87 years;

July 3, Rev. Wilson Davidson Sexton, D.D., in New York City, in the 54th year of his age.

Church organized:

November 25, 1906, The First Magyar.

Churches united:

November 12, 1906, The First Reformed Presbyterian Church of New York City and the Scotch Presbyterian Church, now Scotch Church.

January 14, 1907, Rev. George Alexander, D.D., was elected Stated Clerk of the Presbytery of New York.

Mr. Frederick A. Booth, 860 Broadway, elected Treasurer of the Presbytery of New York.

XIX. **The Presbytery of Niagara** consists of twenty-two ministers and twenty-three churches and has under its care two candidates.

Candidate taken under care of Presbytery:

July 5, 1907, Mr. Edmund W. Twichell of the Second Church, Lockport.

Pastoral relation dissolved:

July 5, 1907, between Rev. Hubert S. Lyle and the Church at Youngstown.

Ordination:

July 5, 1907, Michael Willis Greenfield, a member of the First Church, Niagara Falls, appointed a missionary to Corea.

Ministers dismissed:

July 5, 1907, Rev. Benjamin M. Nyce to the Presbytery of Muncie;

September 17, Rev. William Sangree to the Presbytery of Rochester.

Church enrolled:

April 2, 1907, the Third Presbyterian Church of North Tonawanda.

Minister deceased:

February 15, 1907, at Lockport, N. Y., Rev. Robert Norton, aged 85 years.

XX. **The Presbytery of North Laos** consists of twenty ministers, eighteen churches and has under its care two licentiates.

XXI. **The Presbytery of North River** consists of forty-one ministers, thirty-two churches and has under its care one candidate.

Ministers received:

January 4, 1907, Rev. John H. Reid from the Black River (Vermont) Congregational Association;

February 18, Rev. James A. McGowan from the Presbytery of Erie and Rev. William Parker from the Presbytery of Los Angeles;

April 15, Rev. Frederick E. Stockwell from the Presbytery of Monmouth.

Licentiate received:

July 15, 1907, Albert C. Busch from the Presbytery of New Castle.

Pastoral relations dissolved:

January 4, 1907, Rev. William H. Tower and the Milton Church;

February 18, Rev. Irving D. Wildey and the Cold Spring Church.

Ordination:

July 15, 1907, Albert C. Busch.

Installations:

February 27, 1907, Rev. James A. McGowan over Westminster Church;
March 26, Rev. William Parker over Wappingers Falls Church;
May 14, Rev. Frederick E. Stockwell over Newburgh First Church;
July 15, Rev. Albert C. Busch over the Cold Spring Church.

Ministers dismissed:

January 4, 1907, Rev. William H. Tower to the Presbytery of Newark;
February 18, Rev. Irving D. Wildey to the Presbytery of New York.
Two candidates have been dropped from the roll during the year.

XXII. **The Presbytery of Otsego** consists of twenty-eight ministers, twenty-eight churches and has under its care three candidates.

Ministers received:

April 23, 1907, Rev. Sybrandt Nelson from the Presbytery of Utica; Rev. Otto R. W. Klose, from the Presbytery of Hudson; Rev. Hugh P. McAdam and Frederick W. Southworth from the Presbytery of Steuben; Rev. Hector W. Cowan from the Presbytery of Buffalo; Rev. Arthur J. Langlois from the Presbytery of Corisco; Rev. William A. George from the Presbytery of Binghamton, and Rev. R. G. McLeod from the Presbytery of Huntington.

Candidate received:

September 25, 1907, T. B. Anderson.

Pastoral relations dissolved:

October 30, 1906, between Rev. Louis E. Hess and the Church at East Meredith;
July 2, 1907, between Rev. Frank C. Shultis and the Church at New Berlin;
October 1, 1907, between Rev. Theophilus E. Montgomery and the Church at Otego.

Ordinations:

October 10, 1906, Andrew M. Forrester;
October 30, Eugene A. Ballis.

Installations:

October 10, 1906, Rev. Andrew M. Forrester over the Church at Margaretville;
October 23, Rev. Frank E. Hoyt over the Church at Unadilla;
October 30, Rev. Eugene A. Ballis over the Church at East Springfield;
May 7, 1907, Rev. R. George McLeod over the Church at East Meredith;
May 14, Rev. Otto R. W. Klose over the Church at Hamden.

Ministers dismissed:

April 24, 1907, Rev. James D. Cameron to the Presbytery of Albany;

July 2, Rev. Wesley W. Cole, and Rev. Frank C. Shultis to the Presbytery of Hudson.

Name dropped from roll:

April 24, 1907, Rev. Louis E. Hess.

Ministers deceased:

October —, 1906, Rev. John H. Pollock;

April 12, 1907, Rev. Philander Griffin.

May, 1, 1907, Rev. Julius F. Wolff was elected Stated Clerk and Treasurer, vice Rev. Sidney S. Conger resigned.

XXIII. **The Presbytery of Porto Rico** consists of thirteen ministers and has under its care twenty-two churches and two licentiates, twelve lay helpers and twenty-nine candidates.

Ministers received:

April 10, 1907, Rev. J. Will Harris from the Presbytery of Brooklyn, and Rev. Edward A. Odell from the Presbytery of Baltimore;

July 29, Rev. Arnold Smith from the Presbytery of Platte;

September 11, Rev. Edwin A. McDonald from the Presbytery of the City of Mexico.

Candidates taken under care of Presbytery:

April 11, 1907, Ramon Olivo, Antonio Rodriguez;

September 11, Miguel Bonilla, Rafael Ronda, Victor Buenahora, Ramon Aviles, Baldomero Badillo, Jose Martinez, Angel Archilla, W. Frank Gloeckner.

Candidate licensed:

April 11, 1907, Pedro Gil Jaca.

Churches enrolled:

April 10, San Sebastian, and ——— Lares.

Death:

August , 1907, Rev. Milton E. Caldwell, D.D.

XXIV. **The Presbytery of Rochester** consists of sixty-four ministers, forty-nine churches and has under its care one licentiate and two candidates.

Ministers received:

April 9, 1907, Rev. Frank M. Weston from the Presbytery of Buffalo, and Rev. Edwin P. Robinson from the Presbytery of Carlisle;

May 20, Rev. James L. Jewell from the Presbytery of Westchester;

September 24, Rev. Caleb H. Rodney from the Presbytery of Lyons, and Rev. Ebenezer B. McGhee from the Presbytery of Steuben.

Candidate taken under care of Presbytery:

April 9, 1907, Charles D. Cook by letter from the Presbytery of Platte.

Candidates licensed:

May 20, 1907, Charles Dean Cook;

September 24, John A. Hubbard.

Pastoral relations dissolved:

October 29, 1906, between Rev. Samuel B. Nelson, D.D., and St. Peter's Church, Rochester;

November 26, between Rev. Harry H. Barstow and the Church at Caledonia;

March 25, 1907, between Rev. William A. Hallock and Immanuel Church Rochester;

April 9, between Rev. Milton K. Merwin and the Church at Nunda;

July 30, between Rev. Charles M. Herrick and the Church of Dansville;

October 7, between Rev. Frederick N. Lindsay and Grace Church, Rochester.

Ordinations:

June 5, 1907, Charles D. Cook;

July 30, Robert Higinbotham.

Installations:

October 11, 1906, Rev. Walter E. Price over the Church of Geneseo Village;

April 4, 1907, Rev. William A. Hallock over the Church at Honeoye Falls;

June 5, Rev. Charles D. Cook over the Church at Moscow;

June 6, Rev. Frank M. Weston over the Brighton Church, Rochester, and Rev. James M. Jewell over the Church at Caledonia.

Ministers dismissed:

October 29, 1906, Rev. Samuel B. Nelson, D.D., to the Presbytery of Hamilton, Canada;

March 25, 1907, Rev. Joseph H. Hunsberger to the Presbytery of Albany;

May 25, Rev. George V. Reichel to the Presbytery of Mahoning;

July 30, Rev. Isaac O. Best to the Presbytery of Syracuse.

Licentiate transferred:

March 25, 1907, John S. Wolff to the Presbytery of Buffalo.

Death:

December 1, 1906, Rev. Lewis Haas, Chaplain of State Industrial School Rochester, N. Y., aged 56 years.

XXV. **The Presbytery of St. Lawrence** consists of thirty-four ministers and forty-one churches and has under its care five candidates for the ministry.

Ministers received:

April 16, 1907, Rev. John Sharpe from the Presbytery of Cayuga;

October 1, Rev. Daniel J. Many, Jr., from the Presbytery of Boston.

Pastoral relations dissolved:

July 29, 1907, between Rev. William H. Stubblebine, Ph.D., and the Church at Canton;

August 31, between Rev. Charles H. Brown and the Church at Cape Vincent;

October 1, between Rev. Frank A. Ingraham and the Church at Chaumont.

Candidate received:
April 16, 1907, John A. Fraser from the Presbytery of Cayuga.

Ordinations:
October 25, 1906, Thomas Robinson;
April 16, 1907, Albert Leslie Evans;
June 10, John R. Fraser.

Installations:
June 10, 1907, John R. Fraser over the Church at Evans Mills.

Ministers dismissed:
December 5, 1906, Rev. Robert S. Wightman to the Presbytery of Troy;
April 16, 1907, Rev. Richard G. McCarthy to the Presbytery of Brooklyn;
June 10, Rev. Leonard T. Cole to the Presbytery of Pembina;
September 30, Rev. John Cadog Hughes to the Presbytery of Utica;
October 1, Rev. Thomas Robinson to the Presbytery of Willamette;
Rev Randal Pease to the Presbytery of Cayuga, and Rev. John Jay Crane to the Presbytery of Otsego.

Church enrolled:
December 5, 1906, Lisbon First from the Presbytery of New York and Vermont of the Reformed Presbyterian Church.

Death:
March 25, 1907, Rev. Matthew S. Killough, Stated Supply, Massena Congregational Church.

XXVI. **The Presbytery of Siam** consists of eleven ministers, eight churches and has under its care one licentiate and one candidate.

XXVII. **The Presbytery of Steuben** consists of twenty-five ministers and twenty-five churches.

Ministers received:
March 21, 1907, Rev. T. Walker Malcolm from the Presbytery of Chicago;
April 19, Rev. John Chester Ball, D.D., from the Presbytery of Geneva.

Pastoral relations dissolved:
April 16, 1907, between Rev. Hugh P. McAdam, D.D., and the Church at Belmont;
July 6, between Rev. Ebenezer B. McGhee and the Church at Prattsburg;
September 17, between Rev. David Craft, D.D., and the Church at Angelica.

Installations:
March 21, 1907, Rev. T. Walker Malcolm over the Church at Painted Post;
April 19, Rev. John Chester Ball, D.D., over the Church at Corning.

Ministers dismissed:
April 16, 1907, Rev. Hugh P. McAdam, D.D., to the Presbytery of Otsego;
July 6, Rev. Ebenezer B. McGhee to the Presbytery of Rochester;
September 13, Rev. Frederick W. Southworth to the Presbytery of Otsego;

Honorably retired:

September 17, 1907, Rev. David Craft, D.D., Angelica.

XXVIII. **The Presbytery of Syracuse** consists of forty ministers, forty-three churches and has under its care one licentiate and four candidates.

Ministers received:

December 17, 1906, Rev. John M. Williams from the St. Lawrence Association of Congregational Churches;

April 9, 1907, Rev. Frederick J. Sauber, D.D., from the Presbytery of Emporia;

May 13, Rev. Samuel G. Palmer from the Presbytery of Cayuga;

September 17, Rev. Isaac O. Best from the Presbytery of Rochester, and Rev. S. F. Emery from the Susquehanna Association of Congregational Churches.

Candidate licensed:

April 9, 1907, Henry Didama Smith.

Pastoral relation dissolved:

September 1, 1907, between Rev. Edward J. Humeston and the Church of Skaneateles.

Installations:

May 20, 1907, Rev. Samuel G. Palmer over the Church of Collamer;

June 13, Rev. Frederick J. Sauber, D.D., over the Church of Marcellus.

Ministers dismissed:

December 17, 1906, Rev. Perez D. Cowan to the Presbytery of Morris and Orange;

January 14, 1907, Rev. Edward G. Thurber, D.D., to the Presbytery of New York;

September 1, Rev. Edward J. Humeston to the Presbytery of Philadelphia.

XXIX. **The Presbytery of Troy** consists of forty ministers and forty churches.

Ministers received:

December 17, 1906, Rev. Lewis S. Chafer from the Franklin Association of Massachusetts; Rev. Henry Hansman from the Presbytery of Newton, and Rev. Robert S. Wightman from the Presbytery of St. Lawrence;

April 16, 1907, Rev. Richard Abbott from the Presbytery of Utica;

September 17, Rev. Thomas J. Kirkwood from the Presbytery of Albany.

Candidate taken under care of Presbytery:

September 16, 1906, Joseph Hillman Hollister.

Candidate licensed:

September 17, 1907, Joseph Hillman Hollister.

Installations:

January 21, 1907, Rev. Robert S. Wightman over the Church at Waterford;

May 17, Rev. Richard Abbott over the Church at Warrensburgh;

October 2, 1907, Rev. Thomas J. Kirkwood over the Church at Johnsonville.

Pastoral relation dissolved:

September 16, 1907, between Rev. Charles S. Freeman and the Liberty St. Church of Troy.

Ministers dismissed:

April 16, 1907, Rev. George W. Plack to the Presbytery of Western Texas, and Rev. James Boddy to White River Presbytery;

September 16, Rev. Charles S. Freeman to the Presbytery of Westminster.

Candidate dismissed:

September 17, 1907, Joseph Hillman Hollister to the Presbytery of Columbia.

Minister deceased:

November 13, 1906, Rev. Theophilus Parsons Sawin, D.D.

XXX. **The Presbytery of Utica** consists of fifty-five ministers, forty-four churches and has under its care six candidates.

Ministers received:

April 20, 1907, Rev. Charles W. Rice from the Presbytery of Fayetteville of the Presbyterian Church in the United States;

October 1, Rev. John Cadog Hughes from the Presbytery of St. Lawrence, and Rev. Philip H. Cole, D.D., from the Classis of Montgomery of the Reformed Church in America.

Candidates taken under care of Presbytery:

April 9, 1907, Leslie K. Richardson;

October 1, Robert Russell Wicks.

Candidates licensed:

April 9, 1907, Henry White, and Paul R. Abbott;

October 1, Willard P. Soper.

Licentiate received:

April 9, 1907, Willard F. Randolph from the Presbytery of Cayuga.

Pastoral relations dissolved:

January 7, 1907, between Rev. William C. Spicer and the Forest Church, Lyons Falls;

February 1, between Rev. Ward C. Peabody and the Church at Augusta;

February 3, between Rev. Charles F. Kittredge and the Church at Knoxboro;

March 1, between Rev. Richard Abbott and the Church at Camden;

March 4, between Rev. Godfrey Chobot and the Church at Turin;
April 9, between Rev. H. Huntington Kellogg and the Church at Vernon Center;
April 14, between Rev. Dwight Scovel and the Church at Kirkland;
April 21, between Rev. Frank R. Shepard and the Church at Vernon;
May 3, between Rev. Charles G. Sewall and the Church at Rome.

Ordinations:
April 19, 1907, Henry White, and Paul R. Abbott;
June 28, Willard F. Randolph;
October 1, Willard P. Soper.

Installations:
February 14, 1907, Rev. Charles F. Kittredge over the Forest Church, Lyons Falls;
June 28, Rev. Willard F. Randolph over the Church at Knoxboro;
October 1, Rev. Godfrey Chobot over the Church at Whitesboro.

Ministers dismissed:
January 7, 1907, Rev. Sybrandt Nelson to the Presbytery of Otsego; Rev. Charles H. Van Wie to the Presbytery of Westchester, and Rev. William C. Spicer to the Presbytery of Albany;
January 21, Rev. Ward C. Peabody to the Presbytery of Newton;
February 22, Rev. Richard Abbott to the Presbytery of Troy;
April 9, Rev. Charles G. Sewall to the Presbytery of Albany;
October 1, Rev. Robert C. Hallock, D.D., to the Presbytery of Porto Rico; Rev. Frank R. Shepard to the Presbytery of Rochester, and Rev. Willard P. Soper to the Presbytery of Brooklyn.

Deaths:
May 20, 1907, Rev. George Hardy at Sauquoit, aged 72 years;
September 1, Rev. Howard A. Hanaford at Rochester in the 56th year of his age.

XXXI. **The Presbytery of Westchester** consists of seventy-six ministers and forty-one churches and has under its care one local evangelist, two licentiates and one candidate.

Ministers received:
January 15, 1907, Rev. William Thaw Bartlett from the Presbytery of Holston, and Rev. Charles H. Van Wie from the Presbytery of Utica;
April 15, Rev. Charles N. Cate from the Presbytery of Brooklyn;
June 18, Rev. Seneca McNeill Keeler from the Presbytery of Columbia, and Rev. Robert G. Davey, D.D., from the Northern New Jersey Congregational Conference;
October 7, Rev. Lewis G. Leary, Ph.D., from the Presbytery of Hudson;
October 8, Rev. Edwin P. Essick from the Presbytery of Hudson, and Rev. Anthony N. Petersen from the Presbytery of Syracuse.

Licentiate received:

April 15, 1907, James Packard Gillespie from the Presbytery of Brooklyn.

Pastoral relations dissolved:

February 14, 1907, Rev. Henry A. Davenport and the Bridgeport First Church;

April 16, Rev. James L. Jewell and the South Salem Church;

October 8, Rev. Charles H. Van Wie and the Pleasantville Church.

Ordination:

May 21, 1907, James Packard Gillespie.

Installations:

October 18, 1906, Rev. John Wallace Cooper, Ph.D. over the Bedford Church;

October 19, Rev. Clarence Wells Dunham over the Mt. Kisco Church;

October 25, Rev. Benjamin T. Marshall over the New Rochelle Church;

January 17, 1907, Rev. George P. Noble over the Gilead Church;

January 24, Rev. Charles H. Van Wie over the Pleasantville Church;

February 14, Rev. William Thaw Bartlett over the Katonah Church;

May 21, Rev. James Packard Gillespie over the Yorktown Church.

Ministers dismissed:

April 16, 1907, Rev. James L. Jewell to the Presbytery of Rochester;

October 7, Rev. Ralph H. Derris to the Chicago Congregational Association and Rev. John Prentice Taylor to the Presbytery of Monmouth;

October 8, Rev. Henry A. Davenport to the Fairfield Association of Congregational Ministers.

Candidate dismissed:

April 15, 1907, William Sinclair to the Presbytery of Brooklyn.

Church enrolled:

January 15, 1907, Bryn Mawr Park of Yonkers, N. Y., organized December 16, 1906.

Deaths:

November 4, 1906, Rev. William K. Eddy, a foreign missionary in Syria aged 52 years;

November 11, Rev. Henry Martyn Baird, D.D., LL.D., at Yonkers, aged 74 years;

January 9, 1907, Rev. Charles B. Dye at Springfield, Mass., aged 78 years.

SUMMARY

Ministers	1254	Licentiates and Local Evangelists	46
Churches	941	Candidates	113

II. ELMIRA COLLEGE

1. Board of Trustees

Term ending in 1908

Rev. Augustus W. Cowles, D.D.,
Mallory D. Schoonmaker,
Rev. Isaac Jennings, D.D.,
H. Austin Clark,
Hubert C. Mandeville,
Rev. A. Cameron MacKenzie, D.D.,
Mrs. Helen M. McWilliams, A.B.

Term ending in 1909

Elmer Dean,
Mrs. Howard Elmer, A.B.,
William S. Truman,
Arthur Clinton,
Alexander Davidson,
Ray Tompkins.

Term ending in 1910

John Brand,
Henry G. Merriam, A.B.,
F. M. Howell,
Rev. David J. Burrell, D.D.,
Herman A. Carmer,
Mrs. Helen B. Turner, A.B.

2. Board of Examiners

Term ending in 1908, Rev. Rice V. Hunter, D.D., Rev. Peter R. Ross, D.D., Rev. Samuel T. Clarke.

Term ending in 1909, Rev. Charles A. Richmond, D.D., Rev. J. Wilford Jacks, D.D., Ezra J. Peck, LL.D.

Term ending in 1910, Rev. R. Lew Williams, Rev. Samuel W. Pratt, D.D., Rev. Duncan Cameron.

III. WOMEN'S COMMITTEE ON HOME MISSIONS.

Presbytery of Albany—Mrs. Lucy C. Lester, Mrs. William N. Strong, Mrs. Isaac V. W. Grant, Mrs. William J. Milne, Mrs. A. R. Olney, Mrs. Henry T. McEwen, Miss Mary Green, Mrs. E. C. Lawrence.

Binghamton—Mrs. Howard Elmer, Mrs. Charles Gale, Mrs. Josiah S. Leverett, Mrs. G. Parsons Nichols, Miss Editha Stephens, Miss Ida F. Storrs.

Boston—Mrs. J. J. Dunlop, Mrs. F. S. LeBosquet, Mrs. Kenneth McKay, Mrs. Eben M. McPherson.

Brooklyn—Mrs. Frederick Campbell, Mrs. William M. Grier, Mrs. James M. Ham, Mrs. Darwin R. James, Mrs. L. B. Warner.

Buffalo—Mrs. Louis M. Kimball, Mrs. John C. Bryant, Mrs. Alfred Haines Mrs. William H. Walker, Mrs. Fred R. Eaton.

Cayuga—Mrs. Ezra A. Huntington, Mrs. James Seymour Jr., Mrs. R. B. Welch, Mrs. Henry G. Wise, Mrs. J. S. Manro.

Champlain—Mrs. Charles S. Judd, Mrs. Charles L. Knapp, Miss Ellen R. Nye, Mrs. John A. McIntosh, Mrs. W. P. Myer.

Chemung—Mrs. Courtland F. Carrier, Mrs. R. H. Evans, Mrs. George J. Magee, Mrs. William Pellett, Miss M. E. Norton, Mrs. George W. Warren.

Columbia—Mrs. F. S. Henderson, Mrs. Truman Johnson, Mrs. George C. Yeisley.

Genesee—Mrs. O. L. C. Arnold, Mrs. W. E. Prentice, Mrs. Butler Ward.

Geneva—Mrs. Anna Herendeen, Mrs. Thompson C. Maxwell, Mrs. Benjamin F. Pritchard.

Hudson—Mrs. George H. Bonsall, Mrs. Mary S. Marsh, Mrs. Francis Stoddard Haines, Mrs. Alexander Thompson.

Long Island—Miss Sarah J. Adams, Mrs. Mary Hubbard Howell, Mrs. Epher Whitaker, Mrs. Emily C. Hedges.

Lyons—Mrs. Horace Eaton, Mrs. S. S. Pierson, Mrs. Phebe A. Vary.

Nassau—Mrs. Amelia Blydenburgh, Mrs. John H. Prall, Mrs. Theodore W. Smith.

New York—Mrs. Silas B. Brownell, Miss S. F. Lincoln, Mrs. John C. Martin, Mrs. John Sinclair, Mrs. Charles L. Thompson, Mrs. Kiliæn VanRensselær, Mrs. James Yereance, Mrs. James N. Gifford.

Niagara—Mrs. Daniel Clark, Mrs. Ruth A. Frost, Mrs. Claudius L. Hoag, Mrs. Robert Norton.

North River—Mrs. Morgan Carpenter, Mrs. LeRoy C. Cooley, Miss Anna S. Ludlam.

Otsego—Mrs. S. S. Conger, Mrs. A. B. Tobey, Mrs. Leonard E. Richards, Mrs. James H. Robinson.

Rochester—Mrs. Louis Chapin, Mrs. J. B. Adams, Mrs. Edward Bristol, Mrs. E. D. Chapin, Mrs. Julia M. Davis, Mrs. W. B. Sylvester, Mrs. E. A. Webster, Miss A. C. Barton.

St. Lawrence—Mrs. G. Howard Craver, Mrs. H. L. Smith, Mrs. J. P. Bonney.

Steuben—Mrs.George W. Nichols, Mrs. Stanley C. Swift, Mrs. Russel M. Tuttle, Mrs. Francis A. Williams.

Syracuse—Mrs. James O. Bennett, Mrs. Donald Dey, Mrs. Alice M. Gardner, Mrs. Nancy E. Dow, Mrs. Francis Hendricks, Mrs. Irving G. Vann, Mrs. Orson L. White, Mrs. Fred C. Eddy.

Troy—Mrs. William V. Baker, Mrs. Norman Cole, Mrs. Edward N. Dauchy, Mrs. W. E. Marden, Miss Lucy H. Sherman, Mrs. Robert B. Stiles, Mrs. C. L. Wells.

Utica—Mrs. Anna L. Greenman, Mrs. L. T. Sherrill, Mrs. H. H. Allen, Miss Isabel M. Terret.

Westchester—Mrs. A. F. Avery, Mrs. James Gibson, Jr., Mrs. George W. Knox, Mrs. Thornton M. Niven, Mrs. A. W. Parsons.

IV. CHANGES IN OFFICERS OF PRESBYTERIES.

Cayuga: Rev. Frederick W. Palmer, D.D., Stated Clerk.
Lyons: Rev. David B. McMurdy, Stated Clerk and Treasurer.
Otsego: Rev. Julius F. Wolff, Stated Clerk and Treasurer.

V. TRUSTEES OF SYNOD.

President—Rev. John F. Carson, D.D.
Secretary—John T. D. Blackburn.
Treasurer—Edwin T. Hanford.
Terms expiring in 1908: Rev. Anthony H. Evans, D.D., Rev. Charles S. Lane, Edwin T. Hanford.
Terms expiring in 1909: Rev. J. Frederick Fitschen, Jr., Rev. John F Carson, D.D., James L. Jacobs, Benjamin P. Wayne.
Terms expiring in 1910: Rev. David G. Wylie, D.D., Rev. A. Cameron MacKenzie, D.D., John J. McCook, Rush Taggart.
Ex-Officio: Rev. Samuel W. Pratt, D.D., Rev. J. Wilford Jacks, D.D., Rev. Daniel A. Ferguson, D.D., John T. D. Blackburn.

By action of Synod, the Trustees are authorized and empowered to take and receive on behalf of the Synod of New York, and in its name, for religious, educational, benevolent or charitable purposes, such gifts, devises, bequests, grants or conveyances or real or personal estate, as in their judgment shall be proper, and to make such applications and provisions as in their discretion they may deem advisable, for the purpose of carrying out and performing the trusts upon which such gifts, devises, bequests, grants or conveyances may be received.

FORM OF BEQUEST.

I give and bequeath to the Synod of New York (of the Presbyterian Church in the United States of America) incorporated under the laws of the State of New York, the sum dollars, to be held or expended by the trustees of said Synod, in conformity with the provisions of said Laws and the By-Laws of said Synod.

VI. SUCCESSION OF MODERATORS.

	Name.	Presbytery.	Place.
1882.	*Henry A. Nelson, D.D., *Convener*	Geneva	Utica
1882.	*Howard Crosby, D.D	New York	Utica
1883.	James McLeod, D.D.	Buffalo	New York
1884.	John McC. Holmes, D.D	Albany	Buffalo
1885.	*L. Merrill Miller, D.D.	St. Lawrence	Troy
1886.	*Joseph E. Nassau, D.D	Genesee	Elmira
1887.	*Charles C. Wallace, D.D.	Boston	Auburn
1888.	*T. Ralston Smith, D.D.	Buffalo	Syracuse
1889.	Samuel Jessup, D.D.	Utica	Poughkeepsie
1890.	Andrew V. V. Raymond, D.D	Albany	Lockport
1891.	Asa S. Fiske, D.D.	Cayuga	Watertown
1892.	*Levi Parsons, D.D.	Rochester	Albany
1893.	*James Gardner, D.D.	Albany	Rochester
1894.	George C. Yeisley, D.D	Columbia	New York
1895.	Howard Duffield, D.D.	New York	Binghamton
1896.	Ralph E. Prime, LL.D. (Elder)	Westchester	Brooklyn
1897.	Joseph Gamble, D.D.	Champlain	Utica
1898.	A Cameron Mac Kenzie, D.D.	Binghamton	Elmira
1899.	James H. Robinson, D.D.	Otsego	Troy
1900.	David G. Wylie, D.D.	New York	Geneva
1901.	William Waith, Ph.D.	Buffalo	Buffalo
1902.	*William K. Hall, D.D.	North River	Albany
1903.	William M. Johnson, D.D.	Troy	Ithaca
1904.	Dana W. Bigelow, D.D.	Utica	Middletown
1905.	Isaac Jennings, D.D.	Chemung	Syracuse
1906.	Anthony H. Evans, D.D.	New York	Lockport
1907.	Samuel W. Pratt, D.D	Steuben	Brooklyn

*Deceased.

VII. STANDING RULES.

I.

The annual meetings of Synod shall begin on the third Tuesday of October at half-past seven o'clock, P. M. The officers of Synod shall be a Moderator to be chosen at the beginning of each annual meeting; a Stated Clerk, a Permanent Clerk, and a Treasurer, each of whom shall be chosen for a term of five years, and such Temporary Clerks as shall be chosen at each annual meeting. In case of vacancy in the office of Stated Clerk, Permanent Clerk or Treasurer, which shall occur by reason of resignation, death, removal from the bounds of Synod, or from membership of the Presbytery or Church in the Synod, the Moderator, or if he be inaccessible, the last elected Moderator shall appoint, ad interim, a minister or elder to the vacant office, who shall hold the same until

Synod shall fill the office. In case any officer of Synod shall by sickness, absence, or otherwise, be incapacitated from performance of the duties of his office, a minister or elder shall in like manner be appointed to perform the duties of the office until the incapacity shall end or until Synod shall take action.

II.

The Moderator and the Stated and Permanent Clerks shall be a standing Committee to report, from year to year, on the place of the next meeting, which shall be designated prior to the adjournment, and a Committee of Arrangements shall be appointed, who shall provide suitable accommodations for the Synod and entertainment for its members, recommend the limits of the daily sessions, and propose arrangements for popular meetings.

The Stated Clerk of the Synod shall be a member of the Committee of Arrangements for every meeting of Synod. The first order of business, on the second day of the meeting of Synod, after the appointment of Committees and calling of the roll, shall be the hearing of and action upon reports of officers of Synod and of special Committees appointed at previous meetings of Synod.

III.

The morning sessions of the Synod shall be opened with devotional services to be continued not less than half an hour.

IV.

Each Presbytery shall, at its Stated Meeting next preceding the meeting of the Synod, and if possible, not later than two weeks before such meeting, elect the number of delegates to which it is entitled, together with an equal number of alternates as prescribed by the organic rule under which the Synod is constituted, namely:

"The Synod of New York shall be composed of equal delegations of Ministers and Ruling Elders from the several Presbyteries in the following proportion: Each Presbytery, the number of whose Ministers and Churches added together is not more than twenty, shall send one Minister and one Elder and so in like proportion for every twenty Ministers and Churches added together, or for any remaining fraction thereof, not less than one-half: Provided that no Presbytery shall be entitled to send more than ten Ministers and ten Elders."

V.

The Stated Clerk of each Presbytery, immediately after the election, shall send to the Stated Clerk of the Synod a certified list of the delegates and alternate delegates chosen by the Presbytery to represent it at the Synod. When alternate delegates appear in place of their principals, such delegates shall report in person to the Clerks of the Synod before their names shall be substituted upon the roll.

Duplicate lists of delegates and alternates shall be sent promptly by the Stated Clerks of the Presbyteries to the Chairman of the Committee of Arrangements.

VI.

The Stated and Permanent Clerks shall have the privileges of the floor; and the chairmen of the committees, appointed at a previous session to report to the Synod, shall be entitled to participate in debate when their reports are under consideration.

Ministers of other Synods, and of bodies in correspondence with the General Assembly, may be elected corresponding members, and the members nominating them shall report immediately to the Stated Clerk, in writing, the names of such ministers in full, their Synodical or equivalent ecclesiastical relations and their post office addresses.

VII.

In case of the failure of the Moderator, the Annual Meeting shall be opened with a sermon by a Minister of the Synod designated by the committee of Arrangements.

VIII.

A complete roll of the Ministers and Churches of each Presbytery, and a Statistical Report and History of its Acts and Changes for the year preceding, as required by the form of Government, Chap. X, Sec. 9, shall be sent by its Stated Clerk to the Stated Clerk of the Synod, as soon as practicable after the Fall Stated Meeting of the Presbytery; and the statistical reports shall be printed in the Appendix to the Minutes.

IX.

The following Standing Committees shall be appointed by the Moderator at every annual meeting:

1. Bills and Overtures.
2. Judicial Business.
3. Minutes of General Assembly.
4. Finance.
5. Leave of Absence.
6. To nominate Visitors to Theological and other educational institutions.
7. To nominate Woman's Synodical Committee on Home Missions.
8. To nominate Trustees of the Synod, and Trustees and Examiners of Elmira College.
9. On the Records of the several Presbyteries.
10. To collate the Reports on Presbyterial Records.
11. In every year of even number a Committee to nominate the Permanent Committees for the ensuing two years, as follows: I. Systematic Beneficence. II. Home Missions. III. Foreign Missions. IV. Educa-

tion. V. Publication and Sabbath School Work. VI. Church Erection. VII. Ministerial Relief. VIII. Missions to Freedmen. IX. Aid for Colleges. X. Young People's Societies. XI. Sabbath Observance. XII. Temperance. Such permanent committees to consist each of four ministers and three ruling elders.

X.

1. At every annual meeting, one of the three classes of Trustees of Elmira College, consisting of six or seven members, as the case may be, shall be elected for a period of three years; and any vacancy which may have occurred in any class shall be filled.

2. The Reformed (Dutch), the Congregational, the Methodist Episcopal, the Protestant Episcopal and the Baptist denominations shall be represented, each by one member of the Board of Trustees, to be chosen by the Synod, as required by the charter.

3. Three ministers shall likewise be chosen for a period of three years, as members of a Board of nine examiners, whose duty it shall be to visit the College and examine its method of instruction and discipline, as well as the general condition of the institution, and present a written report to the Synod.

XI.

In all cases not otherwise provided for by its own regulations, the Synod shall be governed in its proceedings by the General Rules for Judicatories appended to the Form of Government, as amended by the General Assembly.

XII.

All papers intended for the Synod or its Committees shall be delivered to the Stated Clerk, and reported by him before being referred.

XIII.

The Stated Clerk shall have authority to print in the minutes, abstracts of extended reports, excepting those portions which contain resolutions or recommendations adopted by the Synod.

XIV.

To provide for the necessary expenses of the Synod, the several Presbyteries shall furnish, annually, amounts proportioned to the number of their communicants, according to a rate per capita determined at the previous meetings of the Synod, and if no action has been taken, the rate shall be seven mills for each communicant.

These sums shall be due and payable to the Treasurer on the first of October, when the Synod's fiscal year shall terminate.

XV.

The Treasurer shall be authorized to pay the salaries and the traveling expenses of the Stated and Permanent Clerks in attending the sessions of the Synod; and all charges incurred under the standing orders or special resolutions of the Synod, upon the certificate of the Stated Clerk. His accounts and vouchers shall be presented at the annual meeting, and shall be audited by the Committee on Finance.

No appropriation shall be made from the Synodical funds without first being referred to the Committee on Finance, and reported upon by that committee, and all appropriations shall lapse if not called for before the close of the Synodical year.

XVI.

Vacancies occurring between the annual sessions of the Synod, in any of its committees, may be filled ad interim by the Moderator.

XVII.

The Minutes of the Synod shall be printed, under the direction of the Stated Clerk, as soon as practicable after the adjournment; and a copy shall be sent to every minister, to every elder on the roll, and to the Session of each vacant church, within the bounds, severally, of those Presbyteries whose apportionments for Synodical expenses have been paid.

VIII. NECROLOGY.

Twenty-three of our ministers during the past year have heard and responded to the Divine Call. Some young and some old have ceased their earthly work to enter upon the untried realities of eternity. Some have been suddenly summoned, others have waited long for the coming of the Master and the crown which awaits the faithful.

There was the widely known and versatile editor, Rev. Henry M. Field, D.D. The noted teachers, Rev. Henry M. Baird, D.D., and Rev. Halsey B. Stevenson. The honored missionaries of the Cross, Rev. William K. Eddy, and Rev. Milton E. Caldwell. Eloquent preachers as Rev. Theophilus P. Sawin, D.D., and Rev. Wilson D. Sexton, D.D.; Rev. Francis Pile and Rev. John M. Calnon, D.D., humble but successful toilers in the home field.

Many aged ones have been gathered in as grain ripe for the sickle: Rev. William Doubleday, Rev. Edward B. French, Rev. Robert Norton, Rev. Charles H. Gardner, Ph.D., Rev. Philander Griffin, Rev. George Hardy and Rev. Charles B. Dye. Others have been called from their activities, suddenly bidden to leave their earthly toil and enter into the rest of heaven. Such were: Rev. Howard A. Hanaford, Rev. John L. Lee, D.D., Rev. George P. Merrett, Rev. Matthew S. Killough, Rev. Theodore A. Leggett, D.D., Rev. Lewis Haas and Rev. John H. Pollock. Noble men, willing to abide in the flesh if need be, but desirous to depart and be with Christ which is far better. All honor to those who could say with Paul, "I have fought a good fight, I have finished my course. I have kept the faith."

IX. PERMANENT COMMITTEES.

I. Systematic Beneficence: *Ministers*—Henry A. Porter, Asher B. Temple, David Wills, William L. Sawtelle; *Elders*—Thomas McVickers, Lucius M. Kinney, Douglas N. Green.

II. Home Missions: *Ministers*—Charles A. Richmond, N. Woolsey Wells, Charles S. Lane, Carl W. Scovel; *Elders*—John H. MacDonald, Howard Whittemore, Mr. McWilliams.

III. Foreign Missions: *Ministers*—C. Waldo Cherry, Cleland B. McAfee, George C. Yeisley, A. Russell Stevenson; *Elders*—Benton S. Hoit, John T. D. Blackburn, Harvey S. McLeod.

IV. Education: *Ministers*—R. Lew Williams, George W. Warren, Sidney S. Conger, Edmund G. Rawson; *Elders*—Levi A. Frisbie, James A. Nixon, Mr. Stone.

V. Publication and Sabbath School Work: *Ministers*—Walter R. Ferris, J. Scott King, Francis S. Haines, Rufus B. Marks; *Elders*—Augustus Denniston, Edwin T. Hanford, Harold B. Woodward.

VI. Church Erection: *Ministers*—Alexander G. Russell, Richard S. Campbell, J. Howard Hobbs, Asel H. Fish; *Elders*—John H. Prall, J. Carl Schmuck, M.D., Selah B. Strong.

VII. Ministerial Relief: *Ministers*—John A. Ingham. William P. Stevenson, Douglas P. Birnie, Benjamin H. Everitt; *Elders*—Charles D. Hillis, Sanford R. Knapp, William Matthews.

VIII. Freedmen: *Ministers*—William P. Swartz, Charles G. Ellis, William H. Sybrandt, John R. Mackay; *Elders*—William W. Smith, John H. Bates, George DuBois.

IX. College Aid: *Ministers*—J. Frederick Fitschen, Jr., Allen Macy Dulles, John C. Ball, A. Cameron MacKenzie; *Elders*—George R. Williams, C. C. Swan, H. N. Daggett.

X. Young People's Societies: *Ministers*—Andrew M. Brodie, John W. Brainard, William F. Skinner, Frederick W. Feuss; *Elders*—Rufus L. Sisson, Thomas Rutherford, John S. Pettit.

XI. Temperance: *Ministers*—Henry R. Fancher, Duncan Cameron, Alexander McGaffin, Edwards P. Cleaveland; *Elders*—John J. Burt. J. P. McKenzie, J. B. Scoville.

XII. Lord's Day Observance; *Ministers*—Martin D. Kneeland, Adrian V. S. Wallace, James M. Craig, Alvin R. Pennell; *Elders*—Gilbert M. Stalker, William McDonald, Miles Martin.

XIII. Evangelistic Work: *Ministers*—Rice V. Hunter, Murray S. Howland, William R. Taylor, Samuel W. Steele; *Elders*—C. S. Butler, Robert Anderson, Thomas Dransfield.

XIV. Executive Committee Synodical Missions: *Elders*—George P. Conard, Horace B. Silliman, Albert P. Stevens, Alfred E. Marling, E. E. Platt, Dewitt C. Hurd, Benjamin P. Wayne; *Ministers*—George Fairlee, John A. McIntosh, Dana W. Bigelow, J. Wilford Jacks.

X.

The following report of Visitors to Hamilton College was not received until after Synod adjourned but it is inserted in the Appendix by special request.

We are justly proud of Hamilton College. Her persistent efforts in maintaining the highest standard of excellence are worthy of the appreciation manifested by the Synod in sending an annual committee of visitation to this institution.

Having done so much for Christian education the College is now doing more than ever before, and to her is due a much greater appreciation. In the ninety-sixth year of her career, Hamilton College is carrying out with marked fidelity the intention of her founders and illustrating the highest ideals of modern culture. Her courses are no miscellany of free and easy options. They seek to train men to be true, wise, brave and competent. Biblical studies throughout the entire course, daily religious exercises in the Chapel, with public worship Sunday afternoons, which all the students attend, afford excellent religious instruction. The commodious rooms for the students, the means provided for their comfort and exercise, the methods of instruction and training are well adapted to secure the best results in developing the highest form of physical, spiritual and intellectual manhood. The genial, enthusiastic President and Faculty who take special interest in each student, and aim to inspire him to the noblest and highest achievements of the human intellect, the favored location and beautiful environment with magnificent views of natural scenery, all together constitute this an ideal College.

The new buildings, all of most substantial and artistic designs, which have been reared during President Stryker's administration, have increased the value of the plant three-fold, while in beauty and utility the increase has been a hundred-fold. Beautiful as the College appeared to the men a few years ago, she is more so now, and is truly fascinating to every one competent to appreciate it.

The College is now equipped to give thorough training in a genuine college course to three hundred students and does not seek for more. The attendance at present is the same as last year and there should be an increase of a hundred more.

XI. THE SYNOD OF NEW YORK.

	Presb's.	Ministers.	Licent's.	Loc. Evan.	Candidates	Churches.	Elders.	Deacons.	Added on Ex.	Added on Cer.	Restored.	Dismissed.	Susp. Roll.	Deceased.	Net Total.	Bap. Conf.	Bap. Infants.
SYNOD OF NEW YORK,	31	1269	34	28	121	951	4451	1603	11,020	6690	1112	5595	5368	2787	203,298	3787	5376
1. Albany		65				51	254	86	301	305	4	251	158	160	10,698	90	198
2. Binghamton		39				32	158	57	222	237	6	207	58	91	6335	133	82
3. Boston		58			5	39	191	98	455	372	40	292	269	107	7432	72	266
4. Brooklyn		88	2		21	44	240	203	1280	784	38	715	562	215	17,617	177	709
5. Buffalo		61	4	1	4	58	289	72	792	448	32	334	464	166	11,975	234	272
6. Cayuga		37	7		2	23	120	45	153	114	7	94	252	73	5042	80	52
7. Champlain		20			1	20	57	32	143	46	7	52	4	36	2129	74	46
8. Chemung		25			1	23	86	18	153	83	3	68	155	60	2988	80	53
9. Chile		13	4	10	1	15	40	21	96	35	1	53	29	13	726	89	74
10. Columbia		15		1	1	19	57	6	47	17	3	32	15	19	1877	25	33
11. Eastern Persia		12				4			28						274		
12. Genesee		22				18	93	22	139	94	7	67	71	55	3526	78	42
13. Geneva		26	1		1	20	122	58	149	106	2	172	68	74	5478	59	66
14. Hudson		45			1	46	175	25	256	119	9	114	77	115	6722	73	144
15. Long Island		27	1		2	23	114	20	136	57	30	53	41	61	3935	56	78
16. Lyons		23				17	89	14	118	80	7	77	169	55	3102	77	73
17. Nassau		32		1	2	30	112	49	218	188	9	109	144	67	4446	47	142
18. New York		186	2	1	25	55	394	297	1836	1150	595	936	988	308	30,345	220	1185
19. Niagara		23	1		1	23	110	19	277	116	36	119	47	52	3888	100	101
20. North Laos		20	2			18	110	45	259	213	49	220		45	3273	169	276
21. North River		41			2	32	145	44	249	144	56	113	167	79	5576	93	129
22. Otsego		28			2	28	103	31	139	105	3	96	86	66	3425	79	38
23. Porto Rico		12	2	13	23	22	50	14	400	32	10	47	231	35	2059	405	93
24. Rochester		62	1		3	49	207	44	930	518	58	382	474	188	13,943	340	235
25. St. Lawrence		38	1		5	41	108	29	407	129	3	111	58	80	5729	180	154
26. Siam		11	1		1	8	15	2	39	7					527	35	21
27. Steuben		28			4	25	116	14	278	98	10	103	128	59	4775	164	65
28. Syracuse		38	2		4	43	204	75	397	296	51	192	230	131	8058	179	177
29. Troy		40			2	40	187	57	376	210	21	174	124	129	8502	131	170
30. Utica		58	1		6	44	208	15	412	168	6	152	184	120	8906	179	201
31. Westchester		76	2	1	1	41	177	91	341	419	9	260	115	128	9990	69	201

The superior advantages afforded, the careful and thorough training of the individual, with special attention to oratory, very strongly attract young men who desire to realize the best results of a Christian college education. "The College emphasises the principle that the fullest regard is to be had toward upbuilding and broadening the average man, and making no invidious preference, it welcomes every honest and faithful student who desires its benefits."

By all means the Synod should show its appreciation of this excellent Christian College by sending students enough to fill up its quota. A little attention and effort on the part of the members of Synod will accomplish this. No greater benefit can be bestowed upon a young man than sending him to avail himself of the advantages of a course in Hamilton College.

The Synod has reason to appreciate the College, rejoice in its achievements, call the attention of young men to its attractions and assist in every possible way the glorious work that is there being done for humanity country, and for Almighty God.

XI. THE SYNOD OF NEW YORK.

S. S. Mem.	Home Miss.	Foreign Miss.	Education.	Sab. Sch. Work.	Church Erection.	Relief Fund.	Freedmen.	Colleges.	Temperance.	General Assembly.	Congregation.	Miscellaneous.
174,535	411,489	277,588	16,719	27,721	47,208	26,617	31,553	17,264	10,782	20,319.86	3,021,848	548,272
9,963	14,086	12,087	641	1099	873	853	1078	758	305	1,275.50	152,381	8754
5474	6744	6575	262	888	296	365	640	319	77	569.98	80,793	2500
6362	2510	2453	268	500	401	301	620	272	176	718.90	106,619	2736
19,899	43,994	23,346	2810	2172	3498	1975	2766	2748	1286	1,786.06	269,853	67,676
11,570	16,682	12,125	1283	1042	652	1552	2023	2001	502	1,313.42	159,487	39,553
3980	7035	5698	422	1611	466	621	1026	893	449	398.18	51,831	2220
1906	2153	1254	61	248	94	123	308	52	54	203.20	27,971	1170
2532	1913	1389	95	180	128	165	205	210	52	284.20	32,346	1081
1610	135				11			10		19.93	5680	261
1373	2151	1666	110	184	223	234	479	99	39	185.40	16,116	5840
213												
3266	3281	2836	109	469	163	182	520	104	166	339.21	32,545	1874
3996	6214	4610	453	424	278	413	907	317	275	469.16	46,980	1243
4523	6632	5782	430	885	699	748	768	485	238	668.08	76,578	2843
2994	4190	5334	202	598	289	485	1180	169	295	442.49	54,679	1953
2810	2360	1502	161	221	146	167	395	118	187	264.01	25,478	342
4364	4545	2594	235	678	337	317	266	532	1060	474.77	83,533	2639
23,952	185,105	112,949	3703	8000	33,431	11,986	4897	3829	449	3,554 00	604, 309	231,128
4089	3354	1823	127	527	165	292	651	114	74	367.70	46,072	3627
2634		286	401		430						448	
3890	6960	3516	238	909	332	564	1468	202	1442	768.74	114,443	3687
2703	2630	1030	225	463	154	302	333	86	63	315.37	37,057	1050
2293	150	30	17	13	27	8	5	7	5	154.40	1161	306
11,940	16,392	11,471	634	946	468	585	3137	460	854	1,368.39	183,488	64,198
3964	0352	4983	256	595	507	503	566	259	848	502.80	50,510	1841
309		138									120	100
3792	2520	2680	176	265	217	207	554	129	112	413.49	46,898	4013
6690	9131	6187	746	730	224	330	801	567	380	793.70	311,913	5203
6088	11,131	8108	980	1564	876	916	1874	976	108	714.20	110,098	9168
7112	21,096	18,111	809	655	308	499	1200	497	1 38	839,61	97,330	68,965
8244	22,043	16,425	865	1855	1515	1924	2286	1051	1148	1,114.95	195,176	12,301

XII. CHAIRMEN OF SPECIAL COMMITTEES.

1. Arrangements—Rev. Charles G. Ellis.
2. Place of Meeting in 1909—Rev. Samuel W. Pratt, D. D.
3. Auburn Seminary—Rev. Frank W. Hill.
4. Hamilton College—Rev. William M. Johnson, D.D.
5. New York University—Rev. Charles G. Ellis.
6. Appointment of Permanent Committees—Rev. Cleland B. McAfee, D. D.
7. Boundaries of Presbyteries—Rev. William R. Richards, D. D.
8. Rest for Railroad Employees—Rev. Henry R. Fancher, D. D.
9. Presbyterian Students in Non-Presbyterian Colleges—Rev. George B. Stewart, D. D.
10. On Increasing Ministers Salaries.—Rev. John F. Carson, D. D.
11. Presbyterian Brotherhood—Rev. John F. Carson, D. D.

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